Syn: 8. 65. 24

AN ABRIDGEMENT

Of the whole ~~H.S. 40. 67.~~

Body of Divinity,

Extracted from the Learned works of that ever-famous, and reverend Divine

Mr. William Perkins.

By Tho. Nicols,

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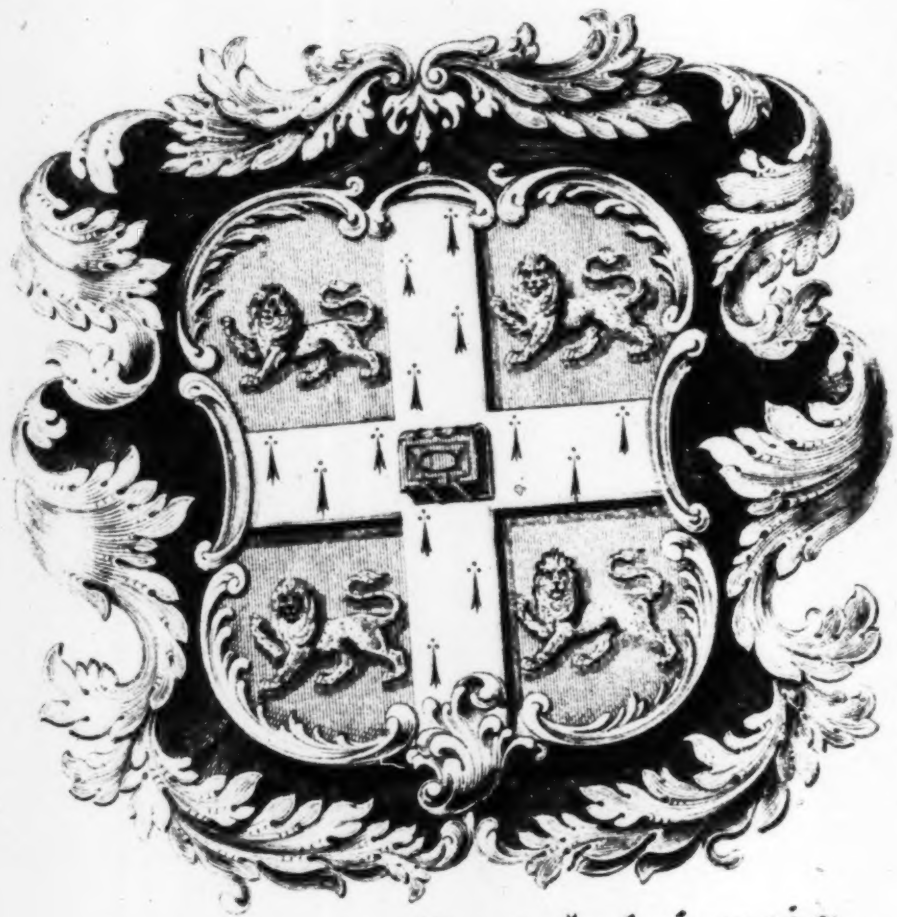

Academiæ Cantabrigiensis
Liber.

178:30

Friendly Reader.

FOr thy benefit I have here taken the pains to abreviate the body of Mr. Perkins Divinity; what before thou couldſt not have but in a large volume, and at a great rate; Here, thou haſt ſubſtantially in ſhort for the bettering of thy knowledge, for the directing of thy life,

life, and for thine obedience in what ever is thy duty; Take it, & as thou doſt thereby reape profit, ſo lift up thine eys to Heaven, and return God thanks to whom alone its due, & I ſhall ſtill endeavour thy beſt good, wiſhing to thee thine everlaſting reward, and labouring to live, and die, a ſure friend to thy Soul's happineſs.

July 27.
1654.

Tho. N.

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OF THEOLOGIE.

THeology is the ſcience of living bleſſedly for ever.

Bleſſed life ariſeth from the knowledge of God and of our ſelves. Joh. 17. 3.

The parts of the Theologie are:

1. Of God.
2. Of Gods works.

That there is a God is evident.

1. By the courſe of Nature.
2. By the nature of the Soul of man.
3. By the diſtinction of things honeſt and diſhoneſt.
4. By the terrour of Conſcience.
5. By the regiment of civil ſocieties.
6. By the order of all cauſes which have ever recourſe to ſome former beginning.

7. By the determination of all things to their ſeveral ends.
8. By the conſent of all men.

The Names of God.

The Names of God, are.
Jehova.
Elohim, *Exod.*6.2.3.
Jehova declareth Gods Nature.
Elohim his Perſons.

The Nature of God.

The Nature of God is his moſt lively, and moſt perfect eſſence.

The perfection of the Nature of God is that, where by he is wholely compleat in him ſelf, *Exod.*3.13. *Act.*17.24.

The perfection of Gods Nature is the ſimpleneſs and infinitnes thereof.

Simplenes of the nature of God.

See *Aug.* l.6.c.4. de Trinitate.

The ſimpleneſs of Gods Nature is that, whereby he is void of all Logical relation in Arguments. That is, God hath not in himſelf either Subject, or Adjunct, *Joh.* 5.26. *and* 14.6.

In

In God to be, and to be juſt, and mighty, are all one; But in the minde of man, it is not all one to be, and to be mighty, or juſt: For the minde may be deſtitute of theſe virtues and yet a minde.

The Nature of God is immutable and Spiritual. Gods nature.

Gods immutability of Nature is that by which he is void of all compoſition, diviſion and change, *Jam.* 1.17. *Malach.* 3.6. Its immutability.

Gods Nature is Spiritual, in that it is incorporal, and therefore inviſible, *Joh.* 4. 24. *Coloſ.* 1. 15. 1 *Tim.* 1.17.

So much for the ſimpleneſs of Gods Nature.

The infinitneſs of Gods Nature is either his Eternity, or his exceeding greatneſs. Its infinitneſs.

Gods Eternity is that by which he is without beginning, and ending, *Pſ.* 90.2. *Rev.* 1.8.

His exceeding greatneſs is that, by which his incomprehenſible Nature is every where preſent, both

within and without the World, *Pſ.*145.3. 1 *King.*8.27. *Jer.*23.24.

Of the life of God.

By this it doth plainly appear.
1. That God is one, and indiviſible and not many, as *Epheſ.* 4. 5. 1 *Cor.*8.4.
2. That God is the knower of the heart: For nothing is hidden from that Nature which is within all things, & without all things, which is included in nothing, nor excluded from any thing, as 1 *King.* 8. 32. *Pſal.*139.1.2.

The life of God is that by which the Devine in Nature is in perpetual action, living and moving with it ſelf, *Pſal.* 42. 2. 2 *Heb.* 3. 12. Theſe three following Attributes do manifeſt the operation of the Divine Nature towards the Creatures.

1. Gods wiſdom.
2. Gods will.
3. Gods omnipotency.

Gods wiſdom. The wiſdom and knowledge of God

God is that, by which God doth by one Eternal and immutable Act of underſtanding, diſtinctly and perfectly know himſelf, and all other things though infinite whether they have been, or not, *Matth.*11. 27. *Heb.*4.13. *Pſal.*147 5.

Gods wiſdom is his foreknowledge and his Counſel.

Gods foreknowledge is that, by which he moſt aſſuredly foreſeeth things that are to come, *Act.*2.23. *Rom.*8.29.

Gods counſel is that, by which he doth moſt rightly perceive the beſt reaſon of all things that are done, *Prov.*8.14.

So much of the wiſdom of God.

Gods will.

The will of God is that, by which he doth moſt freely and juſtly will all things with one Act, *Rom.*9.18. *Eph.*1.5. *Jam.*4.15.

In God there are two wills.

1. A will whereby God determineth what ſhall be done concerning us, or in us. *Quid vult fieri de nobis*, or *in nobis.*

2. A will whereby God determineth *Quid vult fieri a nobis.*

mineth what ſhall be done off us.

M.P. pag. 295. The firſt of theſe wills is called Predeſtination: And therefore it is, that Predeſtination is commonly defined to be the preparation of the bleſſing of God, whereby they are delivered which are delivered.

The ſecond of theſe wills is the Goſpel.

Predeſtination determines, who who, and how many are to be ſaved, and hereupon Chriſt ſaith, I know whom I have chooſed, *John* 13. 18.

The Goſpel which is the ſecond will of God, determines what kinde of ones they are that ſhall be ſaved, and how they muſt be qualified. Predeſtination which is the firſt will of God, is Gods Decree it ſelf.

The Goſpel which is the ſecond will of God, is an outward means of the execution of this Decree of Predeſtination.

In the will of God there are three Actions.

* 1. An

* 1. An Action whereby God doth abſolutely will any thing, and delight in it.

* (i. e.) *Volendo, velle.*

2. An Action whereby he doth wholely, and abſolutely nill a thing.

Nolendo nolle, or *penitus nolle.*

3. A remiſs Action, which is as a mean between the two former Actions, as when a thing is remiſſely, or in part both willed and nilled.

Decretum Dei non tollit libertatem voluntatis ſed ordinat. So M.P.

God willeth good by approving it.

God willeth evil, becauſe it is good that there ſhould be evil.

For this cauſe God doth voluntarily permit evil. But as it is abſolutely evil he wills it not; But doth diſſalowe and forſake it, *Act.*14.16. *Pſal.*81.12.

The will of God in reſpect of divers objects, is called diverſly by divers names, as by the Names of Love,
Hatred, or of
Grace,
Juſtice.

The love of God is that, whereby he approveth, firſt himſelf; and then all his Creatures as they are good without their deſert, and doth take delight in them, 1 *Joh.*4.16. *Joh.*3.16. *Rom.*5.8.

His hatred is that, whereby he diſliketh and deteſteth his Creature offending for his fault, 1 *Cor.*10.5. *Pſal.*5.5. *and* 45.7.

Gods Grace is that, whereby he freely declareth his favour to his Creatures, *Rom.*11.6. *Tit.*2.11.

The Grace of God is his goodneſs, or his mercie.

Gods goodneſs is that, by which he being alſo abſolutely good, doth freely exerciſe his liberality upon his creatures, *Matt.*19.17. *&* 5.45.

Gods mercie is that, whereby he freely aſſiſteth all his Creatures in their miſeries, *Eſai* 30.18. *Lament.* 3.22. *Exod.*33.19.

Gods juſtice is that, by which he in all things willeth that which is juſt, as *Pſal.*11.7. *and* 5.4.

Gods juſtice is either in word, or deed. Gods

Gods juſtice in word is that truth, by which he conſtantly, and indeed willeth that which he ſayeth, or hath ſaid, (*Rom.*3.4. *Matth.*24. 35.)

This is the juſtice of God in keeping his promiſe, 2 *Tim.*4.8. 1 *John* 4.9.

Gods juſtice indeed is that, by which he diſpoſeth, or rewardeth

Gods diſpoſing juſtice is that, by which he as a free Lord, ordereth all things rightly in his Actions, *Pſal.* 145.17.

His rewarding juſtice is that, by which he rendereth to his Creature according to his work, 2 *Theſ.*1.6. 1 *Pet.*1.17. *Jer.*51.56.

Again, the juſtice of God is either his, Gentlenes, or his Anger.

Gods Gentlenes is that, whereby he freely rewardeth the righteouſneſs of his Creature, 2 *Theſ.*1.5. *Matth.*10.41.42.

Gods Anger is that, by which he willeth the puniſhment of the Creature offending, *Rom.*1.8. *Joh.*3.36.

So much concerning the will of God.

Gods omnipotencie.

Gods omnipotency is that, whereby he is moſt able to perform every work, *Matth.*19.26.

Gods power is either abſolute, or Actual.

Gods abſolute power is that, by which he can do more than he either doth, or will do, *Matth.* 3. 9. *Phil.*3.21.

Gods Actual power is that, by which he cauſeth all things to be which he freely willeth, *Pſ.*135.6.

Of the Glorie, and bleſſedneſs of God.

Gods glorie.

Gods glorie and Majeſty, is the infinite excellencie of his moſt ſimple, and moſt holy Divine Nature, *Heb.*1.3. *Nehem.*9.5.

In which we may ſee that God can onely know him ſelf perfectly, *Joh.*6.46. 1 *Tim.*6.16. *Exo.*33.20.

The manifeſtation of Gods glorie is either obſcure as here on earth, or apparent as in Heaven.

The

The obſcure manifeſtation of Gods glorie, is the Viſion of Gods Majeſty in this life, by the eys of the minde, through the help of things perceived by the outward ſenſes, as *Iſai* 6. 1. *Exod.* 33. 22. 1 *Cor.* 13. 12.

The apparent manifeſtation of God, is the contemplation of him in Heaven, face to face.

This concerning his glorie.

Gods bleſſedneſs is that, by which God is in himſelf, and off himſelf all ſufficient, *Geneſ.* 17. 1. *Colloſ.* 2. 9. 1 *Tim.* 6. 15. Gods bleſſedneſs.

Of the Perſons of the God-head.

The Perſons of the God-head are they, which ſubſiſting in one God-head, are diſtinguiſht by incommunicable properties, 1 *John* 5. 7 *Geneſ.* 19. 24. *John* 1. 1.

The Perſons are coequal, and diſtinguiſht not by degree, but by order: There is a Trinity of Perſons, but a Unity in Eſſence, for the three Perſons are but one infinite eſſence.

The

The Communion of the Perſons, or rather the Union of the Perſons; is that by which one of them is in the reſt, and with the reſt, by reaſon of the Unity of the God-head; and therefore every each one doth poſſeſs, Love, and glorifie another, and work the ſame thing, *Joh.* 14.10. *and* 1.1. *and* 5.19. *Prov.* 8.22.30.

The Perſons of the God-head are three, *Matth.* 3.16.17.

The Father is a Perſon without beginning, from all Eternity begetting the Son, *Joh.* 1.3.10.

In the generation of the Son we muſt note theſe properties.

1. That he that begetteth, and he that is begotten are together, and not one before another in time.

2. He that begetteth, doth communicate with him that is begotten, not ſome one part of his eſſence, but his whole eſſence, ſo that this Communion is not a Communion, but a Union.

3. The

3. The Father begot the Son not out of himſelf, but in himſelf; The incommunicable property of the father is to be unbegotten, to be a Father, and to be get. The Father is the beginning of Actions, and beginneth every Action of himſelf, And effecteth every Action by the Son, and by the Holy ſpirit, 1 *Cor.* 8.6. *Rom.* 11.36.

The Son is the ſecond Perſon begotten of the Father from all Eternity, *Joh.* 1.3.10. 1 *Joh.* 1.1.2. The Son in regard of his eſſence is of and by himſelf* very God. αὐτοθεὸς

But in regard of his filiation and Sonſhip, as he is a Perſon, and the Son of the Father, he is not of himſelf, but from another, for he is the Eternal Son of his Father; And thus is he truely ſaid to be very God, of very God.

For this cauſe he is ſaid to be ſent from the Father, *Joh.* 8.42.

And this ſending taketh not away the equality of Eſſence, and power, but declareth the order of the

the Perſons, *Joh.* 5. 18. *Phil.* 2. 6.

The property of the Son is to be begotten; His proper manner of working is to execute actions from the Father by the Holy Ghoſt, *Joh.* 5.19. 1 *Cor.*8.6.

The Holy Ghoſt is the third Perſon, proceeding from the Father and the Son, *Joh.*15.26. *Rom.*8.9. *Joh.*16.13,14.

The incommunicable property of the Holy Ghoſt is to proceed.

The Holy Ghoſts proper manner of working is to finiſh an action, Effecting it as from the Father and the Son.

The ſecond part of THEOLOGIE.

Of Gods works and his Decree.

THe works of God, are all the World, and all the things contained therein.

The end for which all things are created, is the manifeſtation of the glorie of God, *Rom.*11.36.

The

The Decree of God is that, by which God hath freely from all eternity determined all things, *Eph.* 1.11.4. *Matth.*10.29. *Rom.* 9.21.

The execution of Gods Decree is that, by which all things in their time are accompliſht, according as he foreknew them, and Decreed them.

The Decree of God is the firſt, and principal working cauſe of all things, and it is alſo in order and time before all other cauſes.

This firſt, and principal cauſe doth not take away freedom of will in Election; Nor the Nature and property of ſecond cauſes; but it bringeth them into a certain order; and it directeth them to their determinate ends, and hereupon the effects, or events of things are either, contingent, or Neceſſary. ——— Even as the Nature of the ſecond cauſe is; And thus Chriſt according to his Fathers Decree, died neceſſarily, (as *Act.* 17. 3.) But yet willingly. *Joh.*10.18.

And

And if we reſpect the temperature of Chriſts body, he might have prolonged his life, and therefore in this regard he may be ſaid to have died contingently.

Gods foreknowledge is conjoyned with his Decree; and in regard of us it is before his Decree, but not in regard of God.

The branches of the execution of Gods Decree are his, Operation, and his operative permiſſion.

His operation is his effectual producing of all good things, which either have being, or moving, or which are done.

Gods operative permiſſion is that, whereby he onely permitteth one, and the ſame work to be done of others, as it is evil; but as it is good he doth effectually work it, *Gen.* 56.20. & 45.7. *Iſai* 10.5.6.7.

God permitteth evil by a certain voluntary permiſſion, in that he forſaketh the ſecond cauſe in working evil.

And he doth alſo forſake his crea-

creature, either by detracting the grace it had,

Or by not beſtowing that which it wanteth, *Rom.*1.26. 2 *Tim.*2.25.26.

And in this we muſt not think God unjuſt, for he is indebted to none, *Rom.*9.15.

It is in Gods pleaſure to beſtow how much grace, and upon whom he will, *Matth.*10.15.

That evil which God permitteth in reſpect of God is good, whither it be as a puniſhment, or as a chaſtiſement, becauſe he can, and doth produce good out of it.

Gods Decree as it concerneth man, is called predeſtination.

Predeſtination is a Decree of God, by which all men are ordained to an everlaſting eſtate; either of Salvation, or Condemnation, 1 *Theſſ.*5.9.

The means of accompliſhing Gods predeſtination, was the Creation and the fall.

The Creation is the World, and the inhabitants in the World. The creation.

The

The parts of the World, are the Heaven and the Earth.

The Heavens are three fold, 1. The Air, 2. Sky, 3. The inviſible Heaven.

2 Cor. 12. 2. Heaven in a large acceptation, is all that is above the Earth. All which, is diſtinguiſht into three Heavens. The firſt Heaven is the ſpace betwixt the Earth, and Starry Firmament. The ſecond Heaven containeth the Sun, Moon, & Stars. The third Heaven is the inviſible Heaven, this is the place in which the bleſſed do behold the Majeſty, and glorie of the Almighty.

The inhabitants of the World are Angels, Men, and all other Creatures.

In Angels there are theſe things to be conſidered.

1. Their Nature; they are ſpiritual, and incorporeal eſſences, *Heb.* 2.16. *and* 1.7.

* 2 Sam. 14.17. 2. Their qualities, * Firſt they are wiſe, Secondly, they are of great might, 2 *Theſ.* 1.7. 2 *Sam.* 24.17.

2 *Kings*

2 *Kings* 19.35. Another quality of them is, Thirdly, that they are ſwift, and of great agility, *Iſa.*6.6. *Dan.*9.21.

3. Their Number they are innumerable, *Dan.*7.10. *Hebr* 12.22

4. The place in which theſe good Angels are, and that is in the higheſt Heaven, for there they do ever attend upon God, and have ſociety with him, *Matth.*18.10. *Mark.* 12.25. *Pſal.*68.17.

5. Their orders, or degrees, which what they be, no man can certainly ſay; but there are Arch-Angels ſpoken of in Scripture, 1 *Theſ.*4.16.

And Angels, *Matth.*18.10. And Cherubims, & Seraphims, *Eſai* 6.6.

But it concerneth us not to ſearch this; neither may we curiouſly enquire after it.

6. There office which is to magnify God, and perform his Commandments, *Pſal.*103.20.21.

The Angels were created within the ſix days, as appeareth, *Gen.*2.1.

The

Their knowledge.

The knowledge that the Angels have, is either: 1. Natural, 2 Revealed, 3. Experimental.

Miniſtery.

The Miniſtry of the Angels is three fold, either to adore, or to praiſe, or to glorifie God continually, To this purpoſe do they ſtand in the preſence of God, ever more ready to do his Commandments; as *Iſai* 6. 2. *Luke* 2.14. *Rev.*5.11. 12. *Pſ.*103.20. *Dan.*7.9.10.

Part of the Miniſtry of Angels reſpecteth the Church, for they are Miniſtring Spirits ſent forth of God, to Miniſter for the good of thoſe that ſhall be heirs of ſalvation, *Heb.*1.14.

For the good of all theſe, they Miniſter firſt in this life, 2. In the end of this life, and 3. In the laſt judgement.

In this life they watch for the good of their bodies, and for the good of their Souls, and that from the beginning of their days to the end of them, *Pſal.*34.7.

In the end of this life, they carry the

the Souls to Heaven, as they did the Soul of Lazarus, *Luke* 16.22.

In the laſt judgement they do gather all the Elect together, that they may come before Chriſt, and ſo enter into Eternal fruition of glorie, both in body and Soul, *Matth.*24.31.

Another part of their Miniſtery concerneth Gods Enemies, and it is to execute judgements upon his Enemies at his command.

Of Man and his State.

Man was made after Gods image, and reſembling God in holineſs. Of Man.

In the excellent State of Mans innocency, theſe things are to be conſidered.

1. The place in which he was ſet in his innocency, and that was the garden of *Eden*, that pleaſant place. *Gen.*2.15. The place of his firſt habitation.

2. The integrity of Mans Nature, he was Created in righteouſneſs, and true holineſs, *Eph.*4.24. His integrity.

There are two parts of Mans firſt in-

integrity, 1. Wiſdom, for he had a true, and perfect knowledge of *God* and his will, as far as it was to be performed of him; and of the counſel of *God*, concerning all Creatures, *Geneſ.* 2. 19. 2. Secondly, Juſtice, which was a conformity in his will, affections and powers of his body to the will of *God*.

3. Man's dignity, which conſiſted in theſe things. 1. In Man's Communion with *God*, *God* rejoyced in Man made in his own image, and Man did fervently love *God*; and this appeareth by *God's* familiar conference with Adam; *Geneſ.* 1. 29. Secondly, in his Dominion over all the creatures of the Earth; *Gen.* 2. 19. *Pſal.* 8. 6. Thirdly, in his Decency, Comelineſs, and Dignity of body; for though he was naked, yet was he cloathed with the beſt and excellenteſt roabs, even with innocency; There was imprinted upon him by *God* a Princely Majeſty, ſo that there could not then be any thing in him unſeemly;

Gen.

*Gen.*2.25. *Pſal.*8. Fourthly, in his labour of body, which was without pain, or grief; *Gen.*3.17.19.

4. Man's ſubjection to *God*, for he was bound to perform obedience to theſe commandments of *God*. He was not to eat of the two forbidden Trees. The commandment concerning the Trees was as a proof, and a trial of Man's obedience.

The Tree of life was a ſign to Man, to confirm to him his perpetual abode in the garden of *Eden*, if he did continue in his obedience; *Rev.*2.7.

The Tree of the knowledge of good and evil, was a ſign of death to him; if he did tranſgreſs *God*s Commandment; *Gen.*2.17.

5. Man's calling; which was to obey *God*'s Commandments, and to dreſs the garden of *Eden*; *Gen.*2.17. *and* 2.15.

6. His diet, which was the herbs of the earth; and the fruit of all the Trees, ſave of the Tree of life,

and

and of the Tree of knowledge of good and evil, and all the other Creatures; *Gen.* 1.29.30. *and* 9.3.

His free choice to perform, or not perform these Commandments.

Thus were our first Parents Created in perfect innocency: But mutable. And thus it pleased God to prepare a way to the execution of his Decree.

Of the Fall.

The fall of Angels.

The fall was of Man and Angels.

Angels fell by leaving that good state, wherein *God* had placed them. *Jude* 6.

In their fall may be observed,

Their corruption.

1. Their corruption arising from their fall; by reason of which they are full of malice and hatred, and hatred, and by reason of this they do set themselves against *God*, and insatiablely desire to destroy all mankinde, and that they may do this as much as in them layeth, they do

do neglect neither force nor fraude to act it withall; 1 *Pet.*5.8. *Eph.*6. 12. *Joh.*8.44.

Their degrees and diverſity for one of them which is called Baalzebub, is chief, and Prince of the reſt of the Devils; and he is far above the reſt in malice; *Matth.* 25.41. *Rev.*12.7. He is alſo called the Prince of this World, and the God of this World; 2 *Cor.* 4. 4. *Eph.*22. Degrees.

3. Their puniſhment; God after their fall gave them over to perpetual torments, without any hope of pardon; *Jude* 6. 2 *Pet.*2.4. Puniſhment.

By this we may ſee what great puniſhment they deſerved, and that grievous ſins will be grievouſly puniſhed.

Their puniſhment was firſt their dejection from Heaven; 2 *Pet.*2.4. And the ſhortning, and limiting of their power, *Job* 1.12. Secondly, a grievous pain and torment in the deep, which is endleſs, and infinite in time and meaſure

ſure, *Luke* 8. 31. *Matth.* 25. 41. *Rev.* 20. 10.

Of Mans fall.

Mans fall. The fall of Man was his revolting from his obedience to ſin. Sin was his tranſgreſſion of *Gods* Commandment, or

Mans fall was his diſobeying of *Gods* Commandment, in eating the forbidden fruit, wherein theſe things are to be conſidered.

The manner of it. 1. The manner of Mans fall.

The Devil having immediatly before fallen himſelf, perſwaded our firſt Parents that both the puniſhment for eating the forbidden fruit was uncertain, and that alſo *God* was not true in his word unto them: Having done this he blinds the eyes of their underſtanding; and they being thus blinded ſtraight began to diſtruſt God, and to doubt of Gods favour; And when he had brought them to a doubting, he moved them to behold the forbidden fruit, which ſo ſoon as they ſaw

ſaw in its beauty, upon his motion of them to this purpoſe; he then ſtirred them up to deſire it; and from the deſire of it, he moved them to ſatisfie their deſires; And ſo the Woman pluckt the fruit and did eat, and gave it to her husband and he did eat, *Gen.*3.1. to the 8. Thus did they willingly fall from their integrity, God for juſt cauſes ſuffering it.

The greatneſs of it.

2. The greatneſs of their tranſgreſſion, which appeareth by theſe treſpaſſes that they committed in that action of diſobedience. 1. They doubted of Gods word. 2. They being bewitched with the Devils promiſes, ceaſe to fear Gods puniſhment, and thus become puffed up with preſumption, and enflamed with the deſire of greater Dignity, and will no longer believe Gods threatnings. 3. They forſake Gods word, and ſeek after other wiſdom. 4. They are proud, and ſeek to magnify themſelves, and to become like God. 5. They con-

temne God, and againſt their own conſciences ſin againſt his Commandment. 6. They prefered the Devil before God. 7. They are unthankfull, and drive out the holy Spirit of God from dwelling in them, and thus deſpiſed that everlaſting bleſſed Union. 8. They murthered both themſelves and their progeny.

Fruits and effects of it.

3. The fruits and effects of it, upon it there aroſe a ſtate of unbelief, and by it we are all included under ſin, *Rom.*11.32.

Of Sin.

Of ſin by participation.

Sin is threefold. 1. A participation of *Adam's* tranſgreſſion and guiltineſs, by being in his loyns when he offended; as *Heb.*7.9.10. It is ſaid of *Levi* that he paid Tythes in *Abraham*, becauſe he was in the loyns of *Abraham* when *Abraham* paid Tythes.

Original ſin.

2. Original ſin which ariſeth out of the former tranſgreſſion; Original ſin is a corruption engendred in onr firſt Conception, by which

which the faculties of Soul and body are prone, and diſpoſed to evil; *Pſal.*51.5.

The remnant of God's image which man retained after his fall, were certain Notions concerning good and evil; as that there is a God, and that he doth puniſh ſin, and that there is an everlaſting life; and the like; all which ſerve to make men without excuſe in the ſight of God; *Rom.*1.20.

The remnant of Gods image in the minde after the fall.

From the fall our mindes receive ignorance, by it we were deprived of knowledge in the things of God; by it we were made ignorant of his ſincere worſhip and eternal life; 1 *Cor.*1.14. *Rom.*8.7.

By it our mindes are diſabled to underſtand ſpiritual things, though they be taught us; *Luke* 24.45. 2 *Cor.*3.5.

From the fall our mindes received vanity, for we think falſehood truth, and truth falſe-hood; *Eph.*4.17.

By it we have gotten a natural

inclination to conceive and deviſe onely that which is evil, *Geneſ.*6.5. *Jer.*4.22.

Increaſe of ſin what it is.

The increaſe of ſin in the underſtanding is either a reprobate ſenſe. As when God withdraws the light of Nature, *Joh.*12.40. *Rom.*1.28.

Or, 2. The ſpirit of ſlumber, as *Rom.*11.8.

Or, 3. Spiritual drunkenneſs, *Iſai* 29.9.

Or, 4. Strong illuſions, as 2 *Theſſ.*2.11.

The remnant of Gods image in the Conſcience.

The remnant of Gods image in the conſcience, is an obſerving and watchfull power, like the eye of a Keeper, reſerved in Man partly to reprove; And partly to repreſs the unbridled courſe of his affections; *Rom.*2.15.

The effects of the impureneſs of the Cõſcience by *Adams* fall.

From *Adam's* fall the Conſcience hath received impureneſs; *Titus* 1.15.

This impurity worketh theſe effects.

1. It cauſeth Man to excuſe ſin, or cloak it, as when a Man by his out-

outward ſervice of God doth excuſe his inward impiety; *Mark.* 10. 19. And it excuſeth intents not waranted by Gods word; 1 *Chron.* 13.19.

2. It doth accuſe and terrify us for doing good, and this we may ſee in Idolaters and Superſtitious perſons, who are grieved when they do omit to perform Idolatrous and counterfeit Worſhips to their Gods; *Col.*2.21,22. *Iſai* 29.13.

3. Effect which it worketh, is when the Conſcience doth accuſe and terrify for ſin, as *Geneſ.*50.15. *Joh.*8.9.

Impureneſs encreaſed in the Conſcience, is ſuch a ſenſleſs numdneſs as that it can hardly accuſe a man of ſin; *Eph.*4.19. 1 *Timoth.*4.2.

This ſenſleſneſs ſpringeth from a cuſtom in ſinning, 1 *Sam.*25.37. or elſe from ſome grievous horrour and terrour of the Conſcience, as *Gen.*4.14.

The Symptomes of this diſeaſe are blaſphemies, Trembling of bo-

dy, fearfull dreams; *Act.* 24. 26. *Dan.*5.6.

The remnant of Gods image in the will.

The remnant of God's image which remaineth in Man's will ſince the fall is a free choice, either in Natural Actions, as to Nouriſh, to engender, to move, to perceive;

Or, in humane actions that are common to all men, whither they concern manners, families, or Common-wealths. In all theſe outward actions Man hath free-will, either to chooſe, or to refuſe them, though it be but weak, as *Rom.*2.14.

By *Adams* fall the will received impotency, inſomuch as it can not will, nor luſt after that which is indeed good, and which doth pleaſe God, and is acceptable to him, 1 *Cor.*2.14. *Rom.*5.6. *Phil.*2.13.

And it received by *Adams* fall an inward Rebellion, whereby it doth utterly abhor that which is good; and will, and deſire onely that which is evil.

The will in the firſt Act of converſion to God is not an agent, but

but a patient, as it doth appear by this. For,

The affections have by *Adams* fall received a diſorder, and by reaſon of this diſorder they do eſchew good; and purſue that which is evil; *Rom.*1.26. *1 Kings* 21.4.

The body by *Adams* fall hath received a fitneſs to begin ſin, for it bringeth in all objects and occaſions of ſin to the Soul; *Geneſ.* 3.6.

And the body hath received a fitneſs to execute ſin, even ſo ſoon as the heart thinketh it. *Rom.*6.13. 16.

Of Actual ſin.

13. Actual ſin ariſeth from Original ſin; Actual ſin is either inward, or outward. Actual ſin.

Inward Actual ſin, is in the Minde, Will, and affections.

The Actual ſin of the minde is the evil thought aſſented to, or the evil reſolves, purpoſes, and intents thereof.

Examples of Actual ſin of the minde.

Examples of theſe Actual ſins are theſe, As

When a Man thinks that there is no God, *Pſ.*10.4. *and* 14.1.

Or, That there is neither providence nor preſence of God in this World, *Pſ.*10.11.

An immagination of ſafeguard from peril, and yet there is a courſe of ſinning; *Pſ.*10.6. *Rev.*18.7.

Better eſteem of a Mans ſelf then ought to be, and worſe eſteem of others than ought to be, *Rev.*18.7. *Luke* 18.11.

When a Man thinketh that the Goſpel of God's Kingdom is meer fooliſhneſs, 1 *Cor.*2.14.

And when a Man thinketh uncharitablely and malitiouſly of ſuch as ſerve God ſincerly, *Matth.* 12. 24.

When a Man putteth the day of death far off, *Iſai* 28 15.

When a Man thinketh to run on in ſin, and yet that he can eſchew the pains of Hell, *Iſai* 28.15.

When alſo a Man thinketh that though

though he hold on his ſins, yet that God will defer both his perticular judgement, and the laſt judgement; *Luke* 12.19.45.

When as God doth open our eys, we do ſee theſe evil thoughts rebelliouſly riſing in our mindes even as ſparckles out of a Chimney; yet in this will carnal Men pretend a good meaning.

Theſe are the examples of the Actual ſins of the minde.

Actual ſin of the Will and affections.

The Actual ſins of bothwill, and affections, are all wicked motions, inclinations, and deſires, *Gal.* 5.17.

Of outward Actual ſin.

Outward Actual ſin.

Outward Actual ſins are all thoſe in the committing of which, the Members of the body do joyn with the faculties of the Soul to act them.

Such ſins as theſe are infinite, *Pſal.* 40.12.

Outward Actual ſins are either ſins of Omiſſion, or of Commiſſion, both which are either in Word, or Deed. The

Degrees of ſins of Commiſſion.

The degrees of the ſin of Commiſſion are theſe, *Jam.* 1.14.15.

1. Temptation when as the Devil offereth to the minde that which is evil to allure a man to ſin, *John* 13.2. *Act.* 5.3. 1 *Chron.* 21.1.

And this is alſo effected by occaſion of external objects, which the ſenſes perceive, *Job* 31.1.

Of Tentation.

Tentation.

Tentation hath two parts. 1. Abſtraction. 2. Ineſcation.

Abſtraction.

Abſtraction is the firſt thought of committing ſin; by it the minde is withdrawn from Gods ſervice, for which it ſhould be always ready preſt, *Luke* 10.27.

* Ineſcation. (*i.e.* To take by a bait.

* Ineſcation is an evil thought conceived, and for a time retained in the minde, and it being thus kept in the minde, it doth by delighting the Will and Affections, lay a bait for a Man to draw him to conſent.

Conception.

2. The ſecond degree of ſin of Commiſſion is Conception.

Con-

Conception of ſin is, when the heart conſents and reſolves to commit ſin, *Pſal.*7.14.

3. The third degree of it is the birth of ſin. That is the very acting and committing of ſin; As when the faculties of the Soul, and the powers of the body joyn together to act ſin. The birth of ſin.

The fourth degree of the Commiſſion of ſin is the perfection of ſin; That is when ſin by cuſtom is made perfect, and ripe; And then it bringeth forth death and damnation; and this is all that the ſinner reapeth by his ſin, an example of this we have in *Pharo*. Perfection of ſin.

The differences of ſins of Commiſſion are theſe: Differences of ſin of Commiſſion.

1. To conſent with an offendour and not actually to commit ſin, *Eph.*5.11.

This a man doth. 1. When he doth in judgement allow the ſin of another, *Num.*20.10.12. 2. When the heart approveth in affection and conſent; as do Miniſters and Conſent.

Magi-

Magiſtrates, when they do conceal and winck at offences, 1 *Sam.* 2. 23. 29. 3. When ſin is done indeed by Counſel, preſence, or inticement, as *Rom.* 1. 13. *Mark* 6. 25. 26. *Act.* 22. 20.

2. The ſecond difference of ſin of Commiſſion is.

Sin of ignorance.

Sinning ignorantly, that is, when a man doth not expreſly and diſtinctly know, whither that which he doth be a ſin, or not, or if he do know it, he doth not acknowledge and mark it, 1 *Tim.* 1. 13. *Numb.* 35. 24. 1 *Cor.* 4. 4. *Pſ.* 10. 13.

3. The third difference of ſin of Commiſſion;

Sin of knowledge.

Is, when any Man ſinneth upon knowledge, but yet of infirmity, as when a Man fearing ſome eminent danger, or when a Man amazed at the horrour of death, doth againſt his knowledge deny that truth, which otherwiſe he would acknowledge and embrace: Such was the fall of *Peter*, ariſing from the raſhneſs of his minde, mingled with ſome fear. Thus

Thus do men offend by the ſtrength of the corruptions of their fleſh, provoking them to that which their heart doth deteſt, *Rom.* 7.19.

The fourth difference of it is,

Preſumptuous ſinning upon knowledge; as *Pſal.*19.13. Of this kinde is. 1. Every ſin committed with an high hand, or in contempt of God, *Numb.* 15.30. Secondly, preſumption of Gods mercy, though we do evil, and run on in it, *Eccleſ.*8.11. *Rom.*2.4. Preſumptuous ſin.

5. The fifth difference of ſin of Commiſſion is,

Sinning upon knowledge, and out of ſelf malice againſt God. Of this kinde is the ſin againſt the holy Ghoſt. Sin of knowledge with malice.

The puniſhment of ſin.

Man is puniſht for ſin, firſt in this life, either Puniſhment of ſin in this life.

1. In body. As 1. by care for the proviſion for his body, and by trouble for the things of this life,

Geneſ.

*Geneſ.*3.17. Secondly, by proneneſs to diſeaſes, *Matth.* 9.2. *Joh.* 5.14. *Deut.*28.21.22. Thirdly, by ſhame of nakedneſs, *Geneſ.* 3.7. Fourthly, by pains as are in Women in Travail, and Child-birth, *Geneſ.*3.16.

2. In Soul. As 1. By a trembling of Conſcience. Secondly, by care. Thirdly, by trouble. Fourthly, by hardneſs of heart. Fifthly, by madneſs, *Deut.*28.28.

3. In both body and Soul. As firſt, by a fearfull ſubjection to the Regiment of Sathan, *Coloſ.* 1.13. *Heb.* 2.14. Secondly, by a ſeperation from the fellowſhip of God, and a trembling at his preſence, *Eph.*4.18. *Gen.*3.10.

4. By divers calamities and damages in his goods, *Deut.*28.29.

5. By the loſs of dignity, and Lordly Authority, which he had over all the Creatures; and by the vanity, weakning, corrupting, and abating of the excellencie, virtues, and powers of the Creatures, as *Rom.*8.20.21.

6. Or

6. Or in his name; By infamy and ignominy before, and after his death, *Jer.* 24. 6. All theſe things come alike to all, yet doubtleſs it is by reaſon of ſin, by *Adams* fall, and ſince that, by our improvement of our Original and Actual corruptions.

Puniſhment of ſin at the laſt gaſp.

Secondly, Man is puniſht for ſin at the laſt gaſp. Firſt, by death, or 2. by a change, like unto death, *Rom* 6.23.

Thirdly, Man is puniſht for ſin after this life, by an eternal ſeparation from the preſence of God, and from his exceeding excellent glory, 2 *Theſ.* 1.9.

Of Election and his foundation of it.

Election.

Predeſtination hath two parts. 1. Election. 2. Reprobation, 1 *Theſ.* 5. 9.

Election is the decree of God, concerning the ſalvation of ſome men, to the praiſe of the glory of his grace, *Eph.* 1.4.5.6.

This

This decree of God is the book of life wherein the names of the Elect are written, *Rev.* 20. 12. 2 *Tim.* 2. 19.

The execution of the decree of Election.

The execution of this decree is Gods effectual working of all thoſe things which he purpoſed for the ſalvation of the Elect, by the ſame means with which he purpoſed to do it, *Rom.* 18. 29. 30.

The foundation of this decree is Chriſt Jeſus, *Heb.* 5. 5. *Iſai* 42. 1. *Eph.* 1. 4.

The means of accompliſhing this decree is Gods Covenant, and the ſeal thereof.

Gods Covenant.

Gods Covenant is either the Covenant of works, or of grace.

Gods Covenant of works is the moral Law, or ten Commandments.

Gods Covenant of grace is his free promiſe of Chriſt and all his benefits to man, if man will repent him of his ſins, and by faith receive Chriſt.

The Seals of the Covenant.

The Seals of the Covenant are the Sacraments. Gods

Gods Covenant of works, which is called the moral Law, Decalogue, or ten Commandments, is devided into two Tables. Covenant of works.

The first Table containeth four Commandments.

The second Table containeth six Commandments.

Every Commandment is both affirmative and negative. That is, it doth both command and forbid.

As it is Affirmative it bindeth at all times, but not to all times.

As it is Negative it bindeth at all times, and to all times.

Under one Vice expresly forbidden are comprehended all of that kinde; yea, the least cause, occasion, or inticement thereto are forbidden, *Joh.* 3. 15. *Matth.* 5. 21.

The first Commandment.

Thou shalt have no other *Gods* before me. First Commandment.

In this first Commandment are these affirmatives. First that we must acknowledge *God*.

Second-

Affirmative part of it.

Secondly, that we muſt acknowledge no other God but him.

The marks of the true love of God are theſe.

1. To hear his word willingly.
2. To ſpeak often off him.
3. To think often off him.
4. To do his will without irkſomneſs.
5. To give body, and all for his cauſe.
6. To deſire his preſence above all, and to bewail his abſence.
7. To embrace all ſuch things as appertain to him.
8. To love and hate that which he loveth and hateth.
9. To ſeek to pleaſe him in all things.
10. To draw others unto the love of him.
11. To eſteem highly of ſuch gifts and graces as he beſtoweth.
12. To ſtay our ſelves upon his Connſels revealed in his word.
13. To call upon his Name with affiance.

The Negative part of this Commandment is this. Negative part.

We must not account that God which is not God.

In this Negative part of this Commandment we are forbidden these things.

1. Ignorance of the true God and of his will.

2. Atheism, which is a denying of God, or of his Attributes; as off his justice, wisdom, providence, presence, *Ps.* 14.1.

3. Errours concerning God, or concerning the Persons of the Diety, or concerning Gods Attributes.

Here Heleniſm, or the adoring of a multiplicity of Gods is forbidden.

4. The setting of our hearts and affections upon any thing else but one God.

The heart is drawn from God by these means.

1. By distrusting of God, *Heb.* 10.38. From this distrust ariseth.

First

First, impatiency in ſuffering afflictions, *Jer.*20.14.13.18.

Secondly, a tempting of God, and this is when the man that diſtruſteth and contemneth God, ſeeks an experiment of Gods truth and power, *Matth.* 4. 7. 1 *Cor.*10.9. 10.

3. A deſperation, *Geneſ.*4.13.

4. A doubting concerning the truth of God, or concerning his benefits, either preſent, or to come, *Pſ.*116.11.

2. By confidence of Creatures, as 1. when a man putteth truſt in the ſtrength of the Creatures, as *Jer.*17.5. or 2. In riches, *Matth.*6. 24. *Eph.*5.5. or 3. In defenced places, *Jer.*40.16. or 4. In pleaſures, or dainties, and who ſo truſteth in theſe doth make his belly his God, *Phil.* 3. 19. or 5. In Phyſicians, 2 *Chron.*16.12. or 6. In the Devil and his works. Thus Magicians truſt in the Devil: and Witches, and all ſuch as ſeek help at their hands, *Levit.*20.6.

3. The

3. The heart is drawn away from *God*, by loving the Creature too much, and more than *God*, *Matth.* 10.37. *Joh* 12 43.

And by ſelf Love, 2 *Tim.*3.2.

4. By hatred and contempt of *God*, as when a man declining from *God*, doth fly from *God*, and is angry with *God* when he puniſheth ſin, *Rom.* 8. 7. *and* 1.30.

5. By want of the fear of *God*, *Pſ.*36.1.

6. By fearing the Creature more than the Creatour.

7. By hardneſs of heart and carnal ſecurity, as when a man will neither acknowledge *Gods* judgements nor his own ſins, *Rom.*2. 5. *Luke* 21 34.

8. By pride, and preſumption, as when a man aſcribeth that to his own induſtry and merit, which is onely due to *God*, 1 *Cor.* 4. 6. 7. *Geneſ.*3.5.

The higheſt ſtair of prides ladler, is that fearfull preſumption of men, of climbing raſhly into *Gods* ſeat

ſeat of Majeſty, as if they were Gods, *Act.* 12.22.23. 2 *Theſ.* 2.4.

The ſecond Commandment.

Second Commandment.

Thou ſhalt not make unto thee any graven Image, or any likeneſs of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the water under the Earth.

Thou ſhalt not bow down thy ſelf to them, nor ſerve them: for I the Lord thy God am a jealous God, viſiting the iniquity of the Fathers upon the children, unto the third & fourth generation of them that hate me.

And ſhewing mercie unto thouſands of them that love me, and keep my Commandments.

Affirmative part of it.

The Affirmative part of this Commandment is this.

Thou ſhalt worſhip God in Spirit and in truth, *Joh.* 4. 24.

Here we are firſt commanded to uſe the ordinary means of worſhipping God: As

1. The

1. The calling upon the name of the Lord. Firſt, by humble ſupplication, 1 *Tim.*2.1.

2. By harty thankſgiving.

3. By reading, hearing, talking, and continually meditating on the word of God.

4. By the uſe of the Sacraments, as *Act.*2.41.42. *and* 20.7.

Secondly, we are here commanded to uſe theſe means holily, that is, as God in his word hath commanded to uſe them, *Matth.* 28. 20. 1 *Cor.* 14.40. *Eccleſ.*5.1. *Pſ.*26.6.

Furtherance of Gods Worſhip Are leagues of amity, with thoſe that truely fear God, and ſerve him according to his word, 2 *Chr.*19.2. *Malaeh.*2.11.

And ſuch Covenants as the Magiſtrates and people make together with God, for the preſervation of Chriſtian Religion, 2 *Chron.* 15. 12. 14.

The Negative part of this Commandment is this: Negative part of it.

Thou ſhalt neither worſhip falſe

Gods, nor the true God with falſe worſhip.

Here we are forbidden theſe things.

Firſt, to repreſent God by any image, ſimilitude, likeneſs, or figure whatſoever, *Deut.* 4. 15. 20.

For all idols are lies, *Habak.* 2. 18. *Zach.* 10. 2. *Jer.* 10. 8.

Secondly, we are here forbidden the leaſt approbation of idolatry, *Hoſea* 13. 2. *Gen.* 48. 10. And therefore all proceſſions, plays, feaſts, that are conſecrated to the memorial, and honour of idols, *Exod.* 32. 6. 1 *Cor.* 10. 7.

Thirdly, all relicks, badges, and monuments of idols, *Exod.* 23. 13. *Iſai* 30. 22.

Fourthly, we are here forbidden all ſociety with infidels: As 1. Marriage with them, *Geneſ.* 6. 2. *Deut.* 7. 3. 4. *Malach.* 2. 11. *Ezra* 9. 14. 2 *Kings* 8. 18. 2. All leagues and confederacy with them in war, either to aſſiſt them, or to receive aſſiſtance from them, and that for theſe cauſes. 1. Be-

1. Becauſe it doth obſcure Gods glory, and maketh him in appearance either unwilling, or unable to aid his Church.

2. Becauſe in ſo doing we ſhall without doubt infect our ſelves with their impieties and idolatries.

3. Becauſe we are thus endangered to be made partakers of their puniſhments, 2 *Chron.*19.2. With idolaters we are alſo forbidden all traffick in ſuch wares, as we know may further the ſervice of their idols.

We are alſo forbidden with idolaters all Trials in Law, before Judges that are infidels, when Chriſtian Courts are open, and may be frequented, 1 *Cor.*6.6. But if Chriſtian Courts be not open, we may according to S^t. *Pauls* rule appeal from one Court of infidels to another; ſo from *Feſtus* he himſelf appealed to *Cæſar*, *Act.*25.11.

Such n eceſſities as theſe do make traffick, and other things to be frequently uſed, which otherwiſe are unlawfull. We

We are here alſo forbidden all worſhipping of the Beaſt, and receiving of his mark, *Revel.* 14.9.

Idolatry and Superſtition.

Fifthly, we are here forbidden all Will worſhip, or worſhip of God after our own fancies, in wayes which are not waranted by the word of God, though we do pretend good intention for the doing of it, *Colloſ.* 2.23. 1 *Sam.* 13.9.10. 13. whither it be by Superſtitions, Sacrifices, Meats, Apparel, obſerving Ceremonies, Geſtures, or by our Gate, Converſations, Pilgrimage, or by building of Altars, Pictures, or Idols, and the like; or by Temples, or by ſtrange conſorts of Muſick, or by Monaſtical vows of ſingle life, or of poverty, 1 *Cor.* 14.15. 1 *Cor.* 7.9.

1. Such vows as theſe are altogether repugnant to the Law of God. 2. They are greater then mans nature can perform. 3. They do diſanull Chriſtian Liberty, and make ſuch things neceſſary as are indifferent. 4. They do renew Judaiſme.

daiſme. 5. They are idolatrous, becauſe they make them part of *Gods* worſhip, and eſteem them meritorious. 6. They are Hypocriſie, for they are but an outward ſhew of *Gods* worſhip, *Matth.* 15.7.

The effects of Hypocriſie are theſe. Effects of Hypocriſie.

Firſt, to make a glorious ſhew of ſerving God, and yet to ſeek nothing elſe by it, but the pomp and glory of the World.

Secondly, to obſerve and take notice of other mens faults, and behaviour, and not to ſee, or minde our own.

Thirdly, to be more zealous, and curious in the obſervation of the Ancient Traditions, then of the Statutes and Commandments of Almighty *God*.

Fourthly, to ſtrain at a gnat, and ſwallow a Camel; or to omit ſerious affairs, and the weighty matters of Gods word, and to hunt after trifles, *Matth.*23.24.

Fifthly, to do all things to be

ſeen of men, *Matth.*6.5. *and* 23.5.

Sixthly, to faſt with an opinion of Merit is Hypocriſie, and to make a diſtinction of meats for the ſame; The like alſo is all external abſtinence from meats, if it be without an internal abſtinence from ſin, and unlawfull deſires, *Iſai* 58.5.6.

6. We are here forbidden all contempt, neglect, and intermiſſion of Gods ſervice, *Revel.* 3.15.16.

7. We are here forbidden all corrupting of Gods worſhip, and of that order of government, which he hath ordained for his Church; And this we do when we either add to Gods worſhip, or diminiſh it, or mangle it, *Deut* 12.32.

8. We are here forbidden all Religious reverence of the Creature, *Revel.*22.8. *Acts* 10.25.

9. We are forbidden all worſhip of Devils, under which is comprehended all kindes of Magick.

Magick a wicked Art.

Magick is a miſchievous Art, accompliſhing wonders by the aſſiſtance of the Devil.

The

The Devil effects wonders and merveils, not by making a new thing which was not at all before, but by moving, tranſporting, and applying natural things diverſly, by making a thin body thick and foggy, and by bewitching and holding of mens ſenſes.

The foundation of Magick is a Covenant with Sathan.

And this Covenant is ſuch a contract, as doth make men mutually to have to do with the Devil:

The foundation of Magick is a contract with the Devil.

The Original of this mutual contract is this. Firſt, Sathan, or the Devil makes choice of ſuch men to be his ſervants, as are by nature, either notorious bad perſons, or elſe very ſeemingly filly, or indeed, ſilly Souls.

Then doth he offer to them divers means, either by Magicians, or by their writings, or by teaching and inſtruction from himſelf.

The means which the Devil offers for this purpoſe, are ſuch as are

uſed for the producing of ſuch an effect, as by their own nature they were never ordained for: Nor is there any word of God for the doing of them, but againſt it.

Theſe Satanical means are obſcure words, and words of Scripture wreſted and abuſed; Holy water, Sieves, Seals, Glaſſes, Images, bowings of the knee, and ſuch like divers geſtures, The uſe of which according to his own will, and to his own purpoſe, he teacheth ſometimes by ſecret whiſpers, or ſuggeſtions; and ſometimes, either, by the words, or writings of Magicians. And when they have embraced theſe means, and do declare their Satanical confidence by their earneſt endeavour to uſe, and practiſe this kinde of wickedneſs by theſe means, the Devil ſtandeth ready to aſſiſt them, and he alone it is that doth by theſe means, which are void of all ſuch vertue as is ſuppoſed, effect that which his wicked inſtrument intended.

Then

Then having brought them on thus far, the Devil Counterfeits God, and makes as though he was God. And as God hath his word and Sacraments, and Faith; ſo likewiſe the Devil hath his Characters, Geſtures, & Sacrifices, which are as it were his Sacraments, by which he doth ſignifie to his Deviliſh Magicians; his own Deviliſh pleaſure, and by the uſe of the ſame they do teſtifie their obedience to him.

And as God is delighted with his ſervants calling upon him. So likewiſe the Devil is delighted with the Magical ceremonies of his ſervants, and with their invocations.

The Covenant with the Devil is either ſecret, or expreſs.

The Covenant with the Devil is either ſecret, or expreſs.

The ſecret Covenant with the Devil is, when the party doth not expreſly compact and Covenant with the Devil, but yet in heart doth allow of his means, and doth aſſuredly believe that by the uſing of ſuch means wonders may be effected.

Expreſs Covenant with the Devil is when the party doth not onely truſt in him, but alſo Covenant with him, and give himſel holely to him upon condition that he may by the obſerving of certain ceremonies accompliſh his deſires.

Magick is either Divining, or working.

Divining. Divining is a foretelling of things to come by the help of the Devil.

Prediction, or foretelling is done either with means, or without means.

Prediction, or foretelling of things by means are cheſe.

1. Sooth-ſaying, or Divining by the flying of birds, *Deut.*8.10.

2. Divination by looking into the entrails of beaſts, *Ezek.* 21.22.

Necromancy. 3. Necromancy, or Conjuring, This is, an asking counſel at the dead, The Devil doth appear to them that thus ask counſel, in the form of the dead man, as appeareth by the ſtory of the Witch of *Endor*, 1 *Sam.*28.11.13.14.

Di-

Divining, Prediction, or foretelling without means, is called Pythoniſme.

Pythoniſme is when one is poſſeſſed with an unclean Spirit, and doth immediatly uſe the help of the ſame Spirit to charm with, or to reveal, and diſcover ſecrets by. Such a one was the Damſel Pythoneſs, ſpoken of by the Acts, that by her Spirit of Divination brought her Maſter much gain, *Acts* 16. 16. Concerning this kinde of Divination there is mention made, *Iſai* 29. 4. where God threatning his judgements upon *Jeruſalem*, ſaith, Thy voice ſhall be out of the ground, like him that hath a ſpirit of Divination (or a familiar Spirit) and thy talking, or ſpeech ſhall whiſper, or peep, or chirp out of the duſt. Pythoniſm.

Working Magick, or Magick operative hath two parts. Working Magick.

1. Jugling, which is when as the devil doth work by his conveyance, many things which ſeem great and hard, as *Exod.* 7. 10. 11. 12.

2. En-

Enchantments. 2. Enchantments, or charmings, by theſe kinde of Charms, Beaſts, young Children, and Men of ripe years are offt enfected, poyſend, hurt, bounden, killed, and otherwiſe moleſted.

Charms. By charms the Devil doth alſo offt cure diſeaſes: As

1. By mumbling up ſome few words.

2. By making certain Characters and figures.

3. By framing of Circles.

4. By hanging Amulets about the Necks, and other parts of the body, a thing too frequently uſed now adays for the curing of diſeaſes, which Phyſicians call a curing of diſeaſes by occult, and ſpecifick qualities of remedies.

5. By the abuſe of Herbs and Medicines to this purpoſe.

To ſuch as theſe it is that *Solomon*, ſpeaketh in *Eccleſ.* 10. 11. ſaying, Surely the Serpent will bite without enchantment.

Thoſe that do conſult with Magicians

gicians do alſo worſhip the Devil, for they do revolt from God to the Devil; Howſoever, they do plaſter up their impiety with untempered Morter, as that they ſeek Gods help though by the means of Magicians, 1 *Sam.* 28. 13. *Levit.* 20. 6. *Iſai* 8. 19.20.

The third Commandment.

Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain. Third Commandment.

The Affirmative part of this Commandment is this. Affirmative part.

Here we are firſt commanded to be zealous for Gods glory, above all things in the World, *Numb.* 25. 8. *Pſ.* 69. 9.

Secondly, to uſe Gods Titles onely in ſerious affairs, and that with all reverence, *Deut.* 28. 58. *Rom.* 9. 5.

Thirdly, to celebrate the praiſe of God, which we ſee brightly ſhining in his Creatures, *Jer.* 5. 22.

To

An Oath. To this part of this Commandment an Oath doth belong, the parts of which are theſe.

Its parts. 1. Confirmation of a Truth.

2. Invocation of God alone, as a witneſs of the truth, and a revenger of a ly.

3. A confeſſion that God is a revenger of perjury; when he is brought in as a falſe witneſs.

4 A binding over unto puniſhment, if in it deceit be uſed.

Its form. The form of an Oath is this.

1. We muſt ſwear truly, leaſt we forſwear.

2. Juſtly, leaſt we ſwear to that which is wicked.

3. In judgement, leaſt we ſwear raſhly, or for a trifle, *Jer.*4.2. *Iſa.* 48.1.

There are ſome perſons whoſe Oaths binde them not, as the Oaths of thoſe that ſwear in their drink; and the Oaths of Frantick, furious men, Fools, and children binde them not.

The end of an Oath is to confirm

ſome

ſome neceſſary truth in queſtion, as *Heb.*6.16. *Rom.*1.9. 2 *Cor.*2.23.

An Oath is either publick, or private.

A publick Oath is, when a Magiſtrate without any peril to him that ſweareth, doth upon juſt cauſe deſire a Teſtimony under the reverence of an Oath.

A private Oath is that, which two, or more in ſerious affairs take privatly, as did *Jacob* and *Laban*, and as did *Boaz* and *Ruth*.

An aſſeveration is like an Oath, but is no Oath.

An aſſeveration is nothing elſe but an earneſt aſſertion of our meaning, the name of a Creature being ſometimes uſed in it. An Aſſeveration what it is?

An aſſeveration without the uſe of the Name of the Creature is this of Chriſt. Verily, verily, I ſay unto you, *Joh.*10.1.

An aſſeveration with the uſe of the name of the Creature, is this of *David*: Indeed as the Lord liveth, and as thy Soul liveth, 1 *Sam* 20.3.

Though

Though it be unlawfull to ſwear by Creatures, yet thus far may we uſe them in an Oath, as to make them pledges, and as it were cogniſances of Gods glory.

An Oath that a man makes of a lawfull thing muſt be performed, though with great difficulty, *Pſal.* 15.4.

Or it might be redeemed, as *Numb.* 27.2.

Oath of Maids. The Oath of Maids under the Juriſdiction of Parents, might by the Father of the Maid be diſallowed in the day that he heard it; And ſo likewiſe the Oath of a married Woman by her Husband in the day that he heareth it, *Num.* 30.3.6.

If a Man ſwear to perform things unlawfull, either out of ignorance, errour, infirmity, or any other way, his Oath is to be recalled, for we muſt not add ſin to ſin, 1 *Sam.* 25. 21.22.33.

Here we are commanded to ſanctify Gods Creatures, as Meats, Drinks, Works, Callings, Marriage bed,

bed, by the reverent uſe of the holy Name of God. As by calling upon his Name for a bleſſing on them, or returning thanks to his Name for the benefit of them.

The means of the ſanctification of Creatures are two. 1. The word of God. 2. Prayer, 1 *Tim.*4.4.

The word teacheth us how to uſe the Creatures to the glorie of God, *Pſ.*119.24.

Prayer is a Petition by which we do obtain of Gods Majeſty aſſiſtance by his grace, to make an holy uſe of his Creatures, and ordinances, *Eph* 5.18.

Prayer is uſed upon particular occaſions: As

Sometimes for a proſperous journey, *Act.*21.5.

Sometimes for a bleſſing upon meat, or drink, *Joh.*6.11.

Sometimes for good iſſue of Child-birth, 1 *Sam.*1.12.

Sometimes for good ſucceſs in buſineſs, *Geneſ.*24.12.

Thankſgiving is the magnifying of

of Gods Name through Chriſt, for his grace, aid, and bleſſing, in uſe of the Creatures, *Phil.*4.6. 1 *Theſ.* 5. 18.

It is alſo uſed after meat, *Deut.* 8. 10.

Sometimes after the loſs of outward wealth, *Job* 1.21.

For deliverance out of ſervitude, *Exod.*10.18.

Sometimes for obtaining of children, *Gen.*29.35.

Sometimes for Victory, 2 *Sam.* 32. 1.

Sometimes for good ſucceſs in domeſtical affairs, Thus *Abrahams* ſervant did, *Gen.*24.48.

The Negative part of this Commandment is this.

Negative part. 1. Here Perjury is forbidden, that is, when a man ſweareth to do a thing & doth not perform it, *Matt.* 5.33. Perjury containeth under it.

1. Either lying unto God. Or lying, or Invocation on Gods Name to confirm a ly. And contempt of Gods threatnings.

2. We

2. We are here forbidden to ſwear any thing that is falſe by the Name of God; For this is to make God like the Devil, *Joh.*8.44. *Zach.* 5. 4.

3. To ſwear in common talk, *Matth.*5.37.

4. To ſwear by ſtrange Gods, or by that which is no God, *Jer.* 12. 16. *and* 5. 7.

5. Blaſphemy, that is, a reproach of, and againſt God; and a contempt of his Majeſty, *Levit.*24.15. 16.

6. All curſing of enemies, or of our ſelves in any kinde what ever.

7. All uſe of Gods Name careleſly in our common talk, *Phil.* 2. 10. *Iſai* 45.23.

8. Here is forbidden the abuſe of *G*ods Creatures, whither it be by deriding Gods workmanſhip, or his manner of working; for in all things we muſt give God his praiſe and glory, 1 *Cor.*10.31. *Pſ.*191.

9. Here is forbidden the abuſe of lots, becauſe the diſpoſition of them

them doth immediatly come from the Lord, and the proper uſe of them is to decide great controverſies, *Prov.* 16.33. *and* 18.18.

The land of Canaan was devided by lots, *Joſhua* 14.15.

The Prieſts under the Law were commanded to chooſe the ſcape Goat by lot, *Levit.* 16.8.10. The uſe of lots we may alſo read of in theſe places of Scripture, *Joſhua* 7. 13. to the 19. 1 *Sam.* 10.20.21. 22 23. *Acts* 1.26.

10. Here is alſo forbidden Superſtition, that is, an opinion conceived of the works of Gods providence contrary to Gods word, and to the courſe of nature.

Examples of this Superſtition are theſe.

Superſtitions. To think it unlucky to have Salt fall toward a man,

Or have a hare croſs the way before him,

Or to have the right ear burn,

Or to think it good luck to finde old iron,

Or

Or to have the left ear burn,

Or to have drink ſpilled upon a man.

Or to pair the Nails upon ſome day of the week,

Or to dream of ſome certain things,

Or to think that beaſts may be tamed, by verſes, ſhort prayers, or other charms,

Or to think that the repetition of the Creed, or Lords prayer can infuſe into Herbs, or other things, a faculty of healing diſeaſes.

Palmeſtry is a Superſtitious thing of this kinde. Such abominations as theſe are all deteſted of God, and ought alſo to be deteſtable in the eyes of *Gods* people, as appeareth, *Deut.* 18. 10 11. Palmeſtry.

11. Here is alſo forbidden Aſtrology; whither in the calculating of Nativities, or uſed in Prognoſtications, For in theſe regards Aſtrology is nothing elſe but the abuſe of the Heavens, and off the Stars. For the Imaginary twelve Houſes are made Aſtrology. *M. P. P.*

made of the fained ſigns of a ſuppoſed Zodiak, in the higheſt ſphear, which is commonly called the firſt moveable, and truly, becauſe it is thus high, therefore can no man certainly know their influence and vertues.

Ibidem. This Art can not ariſe from experience, becauſe the ſame poſition of all Stars never happen twice, and if they did, yet there could be no obſervation made of them, becauſe the influencies of the Stars are all confuſedly mixt, both in the Air, and in the Earth, even as if all herbs were mingled together in one Veſſel.

Aſtrology draws mens mindes from the contemplation of Gods providence. By this Art, Mens mindes are drawen from the contemplation of Gods Providence, when as they ſhall hear that all things fall out by the motion, and poſition of the Stars.

Stars were not ordained to foretell things to come, but to diſtinguiſh dayes, moneths, and years, *Geneſ.* 1.14. *Iſai* 47.13.

Thou

Thou art wearied in the multitude of thy counſellours, Let now the Aſtrologers, the Star-gazers, and Prognoſticatours, ſtand up and ſave thee from the things which ſhall come upon thee, *Dan.*2.2.

Books of this kinde they were that for zeal of Gods glory, and love to the truth were burned by the faithfull, in the days of the Apoſtles, ſuch as theſe were the curious Arts thoſe books treated off, *Act.*19.19.

All Aſtrological predictions are converſant, or buſied about ſuch things, as do either ſimplely depend on the will, or diſpenſation of God, or about ſuch things as do depend upon Mans free-will, (and ſo are altogether contingent, and therefore can neither be foreſeen nor foretold,) and not upon the Heavens.

It is impoſſible by the bare knowledge of ſuch a cauſe as is both common to many, and far diſtant from ſuch things as it worketh in, preciſely and infalliblely to ſet down particular effects. The

The Stars have indeed a great force, but ſuch as doth manifeſt it ſelf onely in the operation, which it hath in the four principal qualities of natural things, as in heat, cold, moiſture, drineſs.

The Stars can not at all force the will, or give the leaſt inclination to it. It is beyond the reach of man to define how great the force of the Stars is.

Effects of the Sun & Moon.

The effects of the Sun and of the Moon, are apparent in the conſtitution of the four parts of the year. But the effects of the Planets and of the fixt Stars, though they be of great force, and innumerable, are not ſo manifeſt unto us. And now, becauſe a man can know but ſome Stars onely, and their operations, and not all the Stars, and all their operations and forces, he can not certainly foretell future things, or things to come; yea, though they did depend on the Stars. For though the poſition of certain Stars do demonſtrate ſuch an effect to en-

enſue, yet the Aſpects of ſuch Stars as we know not may hinder thoſe effects, and produce the contrary for ought we know.

That part of Aſtrology which concerneth the alteration of the Air, is for the moſt part of it falſe and frivolous, and therefore all manner of predictions grounded upon the Doctrine of it, are nothing elſe but toys and deluſions. *M.P. p.44*

And that part of Aſtrology which concerneth Nativities, Revolutions, Progreſſions, Directions of Nativities, Elections of times, and the finding again, of things loſt, is very wicked; yea, it is very probable that this Art, is of the ſame brood with implicite Magick, and that for theſe reaſons. *Aſtrology concerning Nativities is wicked.*

1. Becauſe the word of God reckoneth Aſtrologers amongſt Magicians, and adjudgeth them both to the ſame puniſhment. *Aſtrologers how they are reckoned of in Scripture.*

2. Becauſe the precepts of that part of this Art which concerneth predictions are rediculous; And

therefore ſuch things can not be told by them, but by a ſecret ſuggeſtion from the Devil, or inſtinct of the Devil.

Auguſtine, lib. 5. cap. 7. de Civitate Dei, ſaith the ſame, For ſaith he, if we weigh well all thoſe things, we will not without cauſe believe, that Aſtrologers, when they do wonderfully declare many truths, work by ſome ſecret, inſtinct of evil Spirits, (which deſire to fill mens brains with dangerous and erroneous opinions concerning ſtarry deſtinies;) And not by any Art derived from any inſpection and conſideration of the Horoſcope, which indeed is none.

12. Here is alſo forbidden *Popiſh* Conſecration of Water and Salt, to reſtore the minde to health and to chaſe away Devils.

13. Here is alſo forbidden making jeſts of the Scripture, *Iſa.* 66. 2.

14. Alſo, all ſetting-light of Gods Judgements, which are ſeen in

in the World, *Matth.* 26. 34. 35. *Luke* 13. 1. 2. 3.

15. Here is alſo forbidden all diſſolute converſation, *Matth.*. 5. 16. 2 *Sam.* 12. 14.

The fourth Commandment.

Remember the Sabbath day, to keep it holy. Fourth Commandment.

Six days ſhalt thou labour, and do all thy work.

But the ſeventh day is the Sabbath of the Lord thy God: in it thou ſhalt not do any work, thou nor thy Son, nor thy Daughter, thy man ſervant, nor thy maid ſervant, nor thy Cattel, nor thy ſtranger that is within thy gates. For in ſix days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

The Affirmative part of this Commandment is this:

We do keep it holy if we do ceaſe from ſin, and from the works Affirmative part

of ordinary callings ; and if this being done we do alſo perform ſpiritual duties, which God doth require of us.

As a preparation to the ſanctification of the Sabbath day, we muſt riſe in the morning , and pray privately. Thus did Chriſt the day before the Sabbath : *Mark.*1.31.39. Thus they were want to do under the Law, *Exod.*32.5.6. *Aaron* proclaimed, ſaying, to morrow ſhall be the holy day of the Lord ; and the people roſe up early the next morning.

The Sabbath muſt again be ſanctified, by frequenting the aſſemblies where we may hear the pure word of God, *Act.*13.14.15.

And by Meditation upon Gods word and his Creatures , *Pſal.* 92. *Act.*17.11.

By exerciſing of works of charity by viſiting the ſick , by giving Alms to the needy , by admoniſhing thoſe that fall ; by reconciling thoſe that are at difference, *Nehem.* 11.12. The

The Sabbath is either Ceremonial, or Moral.

It is Ceremonial. 1. In respect of its strict observation. Ceremonial Sabbath.

2. As it is a Type of the inward rest of the people of God, that is, of their continual resting from the work of sin, (*Exod.* 31.13. *Ezek.* 20.12.) And of the blessed rest of the faithfull in the Kingdom of Heaven, *Heb.* 4.10. *Isa.* 66.23.

And as it was observed the seventh day after the Creation of the World, and was then solemnized with other Ceremonies, *Numb.* 28. 9.

But in the light of the * Gospel the Ceremony of the Sabbath is ceast, *Colloss.* 2. 16. 17. * How the Sabbath is moral.

The Sabbath was by the Apostles translated from the seventh day to the day following, (*Act.* 20. 7. 1 *Cor.* 16. 1. 2.) And this day is called the Lords day, because our Saviour rose again there on, *Rev.* 1. 10.

The Sabbath is moral, as it is a

certain ſeventh day to preſerve, and conſerve the Miniſtry of the word, and the ſolemn worſhip of God in the holy aſſemblelies of the Church, and for this cauſe, we as well as the Jews are upon this day enjoyned reſt from our vocations, *Iſai* 58. 13.

It is alſo moral, becauſe ſervants and Cattel are on this day freed from their labours.

In this Commandment we are not forbidden any holy things, or things of preſent neceſſity, as the preſervation of life, or the maintaining of the glory of God, or a Sabbath days journey, *Act.* 1. 12.

Or journeys unto the Prophets, or places appointed unto the worſhip, and ſervice of God, 2 *Kings* 4.23.

Or works of mercy in the ſecuring, either of life, or goods, *Matth.* 12. 12.

Or proviſion of meat, or drink, *Matth.* 12. 1.

Or watering of Cattel, *Luke* 13. 15.

Or

Or curing of diſeaſes, as did Chriſt and his Apoſtles by praying, and calling upon the Name of God.

Or the neceſſary voyages of Marriners.

Or the tending of a flock by ſhepherds.

Or the neceſſary imployments of Medicines, *Mark.*2.27.

The Negative part of this Commandment is this.

We muſt not pollute the Sabbath of the Lord, *Matt.*24.20. *Lament.* 1.7. *Levit.*19.30. Negative part.

We are here forbidden the works of all ordinary callings, and all unneceſſary things, *Exod.*16.29.

As fairs on the Sabbath day, *Nehem.*13.19.

All manner of Husbandry, plowing, ſowing, reaping, mowing, and bringing in of Harveſt, *Exod.* 34. 21.

All jeſts, ſcurrility, ſports, revellings, all manner of Prophanes, and Hypocriſie.

The fifth Commandment.

Fifth Commandment.

Honour thy Father and thy Mother: that thy days may be long upon the land, which thy Lord thy God giveth thee.

The Affirmative part of this, is this.

Affirmative parts.

Here is commanded reverence, or civil reſpect to the aged, and gray hairs where it is found in the way of holineſs, *Levit.*19.32. wiſdom 4.8.9. *Prov.*16.31.

Obedience to the Lawfull commands of Parents, *Rom.* 1.30. *Eph.* 6.1. 1 *Pet.*2.9.

And relief of them when they ſtand in need, 2 *Tim.*3.3.

Here we are commanded to obey ſuperiours, yea, though cruel, but not in wickedneſs, *Rom.*13.1.2. 1 *Pet.*2.13.14.18. *Act.*4 19. 1 *Pet.* 2.19.20. *Geneſ.*16.6.9. *Colloſſ.*3.23. 24. *Rom.*13.1.2.

And to pray for Superiours, for Elders that rule well, and for ſuch as are in Authority, 1 *Tim.*2. 1. 2. *and* 5.17.

We

We are here commanded to ſalute one another with holy ſigns, 1 *Pet.*5.14. *Rom.*16.16. Thus did *Moſes* ſalute *Jethro*, *Exod.* 18.7. *Jacob* the Shepherds, *Geneſ.* 29.4. And *Boaz* the reapers, *Ruth* 2.4.

Here Superiours are commanded to carry themſelves as brethren to inferiours, *Deut.*17.20. As did [illegible] to his ſervants, as did *Naaman* to *Eliſha*, 2 *Kings* 5.13.14.

They muſt be as lights to ſhine before others by good example of a blameleſs life, *Tit.*2.2.3. 1 *Pet.*5.3. *Phil.*4.9.

They muſt rule in the Lord, *Deut.* 17.19. *Colloſ.*4.1.

They muſt provide good things, both for the bodies & Souls, of thoſe that are under authority, *Rom.*13.4. *Iſai* 49.23. *Pſal.*132.1.2. 3.4.5.

They muſt puniſh light faults by rebukes, and great faults by correction. Firſt, In puniſhing.

They muſt make a diligent enquiry and examination concerning the fault committed.

Secondly, they muſt diſcover to the parties offending the grievouſneſs of their Crimes, that they may be ſenſible of the evils they have done.

Thirdly, they muſt defer, and omit puniſhment, in hope of amendment, *Eccleſ.*7.23 1 *Sam.*10.27.

Fourthly, they muſt puniſh in Gods Name, and not in their own; and that with an holy reverence, *Deut.*25.2. And as did *Joſhua Achan*, *Joſh.*7.19.25.

Fifthly, in their puniſhing they muſt aim onely at the glory of God, and the beſt good of the Soul of the party offending, as *Prov.*20.30.

Parents are here commanded to provide for the good eſtate of their Children. 1 *Tim.*5.10.

Cruelty muſt not be uſed in puniſhing, *Eph.*6.4.9. *Jam.*2.13.

Here we are commanded as concerning our ſelves, to preſerve the gifts and graces God hath put into us, *Phil.*4.8.

Men

Men do offend againſt themſelves, when they do extinguiſh the gifts of God, *Matth.*25.2.26.

Natural Parents and Superiours are no otherwiſe to be obeyed, but in the Lord, *Eph.*5.1. *1 Pet.*2.9.

By Parents here is meant natural Parents, Magiſtrates, Miniſters, Elders, and ſuch as excell in giſts of God. To the four firſt of theſe, men do ordinarily give honour, and they receive it as their due, *Joh.* 5.44. But Chriſtians faithfull men, and true believers, are by the command of Chriſt forbidden to call any man Father upon Earth, *Matt.*23.9. Or to eſteem of themſelves one greater then another, or to go about to take upon themſelves any Authority, or Dominion one over another, *Matth.*18.4. *and* 20.25.26.

The Negative part.

Here contempt of Superiours are forbidden, *Geneſ.*9.22. *Prov.*30.17. *Exo.*21.17. And diſobedience. *Rom.* 1.30. 2 *Tim.*3.2. *Gen.*6.2. *&* 28.8.9. Negative part.

Pa-

Parents are here forbidden cruelty to their Children, either in correction, threatning, or provocation, *Eph.*6.4.9.

Servants are here forbidden ſtubborneſs, *Titus* 2.6.

And deceitfulneſs, *Tit.*2.10.

To fly from their Maſters, 16.6.9.

To reſiſt lawfull Authority, 1 *Pet.* 2.20.

And to obey unlawfull commands, *Gen.*39.12. *Act.*4.19.

Here is forbidden; The rebellious diſobliging of Children, their lawfull duties to Parents, *Matth.* 15. 4.5. 1 *Tim.*5.4.

And the diſobliging of ſuch as are now ſubjects. Their lawfull obedience to Princes, as 1 *Sam.*26. 8.9.

Here we are forbidden to offend our equals, either in word, or deed, *Matth.*20.20.21.24.

Sixth Commandment.

The ſixth Commandment.

Thou ſhalt not kill.

The

The Affirmative part of this, is this. The Affirmative part.

Here we are commanded to preſerve the wellfare of our Neighbour, both in body and in Soul, *Rom.*12.15. *Job* 29.15. 2 *Cor.* 8. 3. *Joh.*11.25. *Iſai* 24.16.

To help him in his ſtraights, to the utmoſt of our powers, and that ſpeedily, *Prov.*3.28. *Levit.*19. 17.

To help him to bear his troubles by taking part with him, & ſharing with him in his adverſities, *Pſ.*119. 136. *Iſai* 24. 16. *Rom.*12.15. *Joh.* 11. 35.

We are here alſo commanded to abſtain from anger upon ſmall occaſions, *Numb.*12.3. *Prov.*19.3.

And not to continue wrath, nor to remain in anger, or diſpleaſure, *Eph.*4.26.

And freely to forgive injuries, and not to avenge our ſelves, *Eph.* 4.32.

Here we are alſo commanded in the wants and infirmities of our Neighbours to avoid occaſions of ſtir-

ſtirring them up, and laying them open, *Gen.*13.8. *and* 27.44.45.

And to part with our own right rather then do wrong, *Matth.*17. 25.26.27.

And to appeaſe anger that is kindled. 1.By overcoming evil with good, *Rom.* 12. 21. 2. By ſeeking and following after peace, 1 *Pet.*3. 11. 3. By courteous anſwers, *Prov.* 15.1. 1 *Sam.*1.14. *Phil.*4.5. 4. By paſſing by words, and infirmities in mens words, and deeds, *Prov.*19. 11. 5. By covering them with ſilence, *Prov* 17.9. For he that covereth a tranſgreſſion ſeeketh love, and love covereth a multitude of faults, 1 *Pet.*4.8.6. By taking every thing if it be poſſible in the beſt part, 1 *Cor.*13.5.

The lawfulneſs of truces and Covenants. *M.P.p.*56

Here is ſhewed the lawfulneſs of Truces, Covenants, and Agreements concerning peace made to maintain love, and to avoid injuries. 1. Whither in the maintaining of antient bounds. 2. Or to procure ſecurity in traffick, and

3. To

3. To maintain poſſeſſions and journeys, and 4. To maintain penſions, and commons for Cattel. Or 5. Liberties of hunting, fiſhing, fowling, and getting of fewel, or other neceſſaries for publick commodities.

Truces and Covenants in this kinde, if there be no unlawfull conditions, that is, ſuch as are unwarantable by the word of God joyned to them, are lawfull, and may be made not onely with Chriſtians, but alſo to maintain peace with infidels. For, that which is Godly to be performed, is likewiſe godly to be promiſed; And it is a note of true godlineſs, to be as much as may be at peace with all men, *Rom* 12.18.

Theſe examples we have for the practiſe of this.

Abraham, (*Geneſ.* 21.22.23.24.27.) Covenanted thus with *Abimelech.*

Jacob with *Laban*, *Geneſ.* 31.44.45.

We

We are here commanded to preſerve the life of our Neighbour.

By miniſtring to him food and raiment, *Matth.*25.45.

By helping him out of all bodily dangers, 1 *Joh.*3.16.

We are here alſo commanded to ſhew our deſire of the good of his body by burying it when it is dead, as did *Abraham* the body of *Sarah*, *Geneſ.*23.19.

Thus did the Apoſtles and Diſciples to the body of *Stephen*, *Act.* 8. 2.

The want of which was heretofore accounted a curſe, as *Jer.* 22. 19.

Moſes was buried by the Lord him ſelf, *Deut.*34.5.6.

Burial muſt be uſed without immoderate mourning, *John* 11. 34. 35.36.

And without ſuperſtition and fooliſh ceremonies.

Without ſuperfluous pomp and oſtentation of Pride, *Iſai* 20. 15. 16.

We

We are here alſo commanded to ſuffer any man to ſatisfie his hunger either in our vineyard with Grapes, or in our Corn field with ears of Corn, *Deut.*23.25. *Matth.*12.1.

And to leave alſo beſides this the gleanings of our Vineyard, and of our Corn fields for the poor, *Levit.* 23.22. *Ruth.*2.8.

As concerning his Soul, we muſt endeavour by all means to win it to the Faith, 1 *Cor.*10.33. *Heb.*10.24.

We muſt live towards it without offence, 1 *Cor.*10.32. *and* 8.13.

The light of our good life muſt be as a Lanthern, to direct the ways of our Neighbour, *Act.*24.14.15.16.

We muſt admoniſh him if he offend, 1 *Theſ.*5 14.

We muſt encourage him to go on in the ways of Gods commandment.

To this Affirmative part may be referred.

Recreation in the fear of the Lord, *Deut.*12.7. as wholeſom and diſcreet riddles, *Judge* 14.12 13.14.

Searching

Searching out of the virtue of Creatures.

Contemplation of Gods works, 1 *King.*4.33.

A recreating ſtudy of Phyſicall and Medicinal things.

He that uſeth Medicine, if he mean to be truly cured of his diſtemper by it, he muſt firſt labour to cure himſelf of his ſins by repentance, *Matth.*9.2.6. *Joh.*5.5.8. 14. 2 *Chron.*16.12.

M P. p.58 We may avoid an injury offered by a private perſon: —— —— —— And a mans defending of himſelf is faultleſs, if in the doing of it he doth neither purpoſe his own revenge, nor his enemies hurt, but onely his bodily ſafety from ſo imminent danger.

The Nagative part.

Negative part. Here we are forbidden.

1. In heart. Theſe things.

Hatred againſt our Neighbour, 1 *Joh.*3 15.

Unadviſed anger, *Matth.*5.22.

Envy, *Rom.*1.29.

Grud-

Grudging against him, *Jam.* 3. 14.

Want of compassion and sorrow at the calamities of our Neighbour, *Amos* 6.5.6.

Frowardness, *Rom* 1.30.

Desire of revenge, *Ps.*5.6.

2. In word. These things.

Bitterness in speaking, *Prov.* 12. 18.

Reproaches and railing, as to hit a man in the teeth with his sins, or with his infirmities, *Matth.* 5. 22. 2 *Sam.*6.16.

Contentions, *Gal.*5.19. *Eph.*4. 31.

Brawlings in any conference.

Exclaiming against our adversary.

Complaints to every one of such as offer injuries, *Jam.*5.9.

3. In countenance these things.

Malitious provoking gestures, *Matth.*27.39. *Genes.*21.9. In this place of *Genesis*, derision is called persecution, and *Gal.*4.29.

And mocking, or derision.

4. In

4. In deeds theſe things.

To fight with, or to beat, or maim our Neighbour, *Levit.*24.29 20.

To procure the death of our Neighbour by ſword, famine, or poyſon, *Geneſ.*4.8.

To exerciſe cruelty in puniſhment, *Deut.*25.3.

To uſe any of Gods creatures hardly, *Prov.*12.10. *Deut.*22.6.

To make our Neighbours infirmities, an occaſion of our recreation in a diſcourteous way, *Levit.* 19.14. 2 *Kings* 2.23.

To injure the impotent, feeble, poor, ſtrangers, fatherleſs, widdows, *Exod.*22.21.22. *Deut.*24.14.

Theſe are thus injured:

1. If the labourers hire be not paid him, *Deut.*22.21.22.

2. If the pledge be not reſtored to the poor, *Exod.*22.26.27.

3. If Corn be with drawn from the poor, *Prov.*11.26.

That Magiſtrate killeth and murdereth that doth kill him, that deſerveth not killing, as when he ſhall

ſhall take away the life of a man upon a ſmall occaſion, as for the ſtealing of things of no moment.

Or when he ſhall ſave him that deſerveth to be killed, as in any malitious murther, *Numb.* 35. 16. 33.

Here is forbidden Duels, as unlawfull. Duels are unlawfull.

1. Becauſe they are not equal means ordained of God to determine controverſies.

2. Becauſe by ſuch Combats he is offt the conquerer before men, who indeed is guilty before God.

Here is alſo forbidden ſanctuary, or protection for wilfull and malitious murther, *Exod.* 21. 14.

Here we are alſo forbidden, 1. to be a ſcandal, or offence to the Soul of our Neighbour, either in life, or Doctrine, *Matth.* 18. 7.

2. To Miniſter occaſions of ſtrife and diſcorde, as 1. when we will not remit of our own right, rather then offend our Neighbour. 2. when we ſhall return him ſnappiſh

piſh and crooked anſwers. 3. When we interpret every thing a miſs, and take it in the worſt part, as did *Nabal*, 1 *Sam.* 25. 25. And *Hanun*, 2 *Sam.* 10. 3. 1 *Chr.* 19. 2. 4.

3. Here Miniſters ſin againſt their Neighbours, even to a killing of them. 1. When as they do not preach the Word of God to their charge, and when they do not inſtruct them in the right ways of Truth, and of life, *Prov.* 29. 18. *Iſai* 56. 10. *Ezek.* 3. 18.

2. When they do not preach to all, or when they preach negligently, *Jer.* 48. 10. *Rev.* 3. 16. *Iſai* 62. 6. *Act.* 20 28. 1 *Pet.* 5 2, 3.

Miniſters may be abſent from their charge in the caſe of ſickneſs. For the neceſſary and publick good of the Church, *Colloſſ.* 1. 9 and

In the violence of perſecution, when it is enforced particularly againſt his own life, and there is no danger nor diſcouragement to his people by it.

Here we are alſo forbidden to ſin againſt

againſt our ſelves. 1 Either by hurting our ſelves; Or, 2. By killing our ſelves; Or, 3. By endangering our ſelves, *Matth* 4 6.

And yet all this doth not hinder us from obeying this command of Chriſt, *viz.* If any man will come after me, let him deny himſelf, and take up his croſs and follow me, *Matth* 16 24.

For ſaith Chriſt learn of me, for I am meek and lowly of minde, and you ſhall finde reſt unto your ſouls, *Matth.* 11. 29.

The ſeventh Commandment. The ſeventh Commandment.

Thou ſhalt not commit Adultery.

The Affirmative part. The Affirmative part.

Here we are commanded chaſtity in body and minde.

Chaſtity is the purity of body and Soul.

The minde is chaſte, when it is free from fleſhly concupiſcence.

The body is chaſte, when it doth not put in execution the luſts, and con-

concupiſcence of the fleſh, 1 *Theſ.* 4.5. 1 *Cor.*7.34.

Modeſty and ſobriety do preſerve chaſtity.

Modeſty is a virtue, which keepeth in every work a holy comelines.

Modeſty is ſeen in the countenance and eys, when as they do not expreſs, nor excite the concupiſcence of the heart, *Job* 31. 1. *Geneſ.*24.56. *Prov.*7.13.

Modeſty is alſo ſeen in a mans words, when as his talk is holy decent and comely, *Gen.*4.1. *Pſ.*51.1. *Iſai* 7. 20. *Judge* 3.24. *Matt.* 12. 19. *Prov.*10.19.

It is the note of an Adultereſs and ſtrumpet to be a giglot, and loud tongued, *Prov* 7.11.

Modeſty is alſo ſeen in Apparel, as when it is worn in a holy comelineſs, *Tit* 2 3.

Holy comelineſs is that which expreſſeth to the eye the ſincerity of the heart, and the Godlineſs, Temperance, and Gravity, either of Man, or Woman.

So-

Sobriety is a virtue, which conſiſteth in the holy uſe of food.

Rules to be obſerved in the uſe of diet;

Rules to be obſerved in the uſe of diet.

1. The chiefeſt at the Banquet, or Table, ought to conſecrate the meat to God by ſaying Grace, 1 *Sam.*9.13. *Mark.*6.39.41. *Act.* 27.35.

2. We may furniſh a Table with ſtore of diſhes for neceſſitie, and for good entertainment of a friend, and for delight, *Luke* 5.29. *Joh.*2.2. *and* 12.2. *Pſ.*104.15.

3. At Feaſts we muſt chuſe the loweſt romes, *Luke* 14.7.10. *Prov.* 25.6.

4. We muſt eat at due times, and not at unſeaſonable hours, *Eccleſ.* 10.16,17.

5. We muſt eat and drink moderately, that is, to ſtrengthen the body, and for the refreſhing of the Soul, to perform the actions of godlineſs, *Luke* 21.34. *Prov.* 23. 29,30, *and* 25.16. *and* 31.4.

6. We muſt eſpecially think of

theſe things when we eat at great mens Tables, *Prov.*1.2,3.

7. At meat we may uſe Godly mirth, *Act.*2.46.

8. Table talk muſt be ſuch as may edify, ſuch as was Chriſts talk at the Phariſees Table, *Luke* 14.1. 16. *Matth* 9.10,15.

9. After meat we muſt not caſt away the reſidue, *Joh.*6.12.

10. At a Feaſt we muſt eat ſufficient, and leave the reſt, *Ruth.*2.14.

Rules for chaſtity. Chaſtity is double, ſingle life, wedlock.

Thoſe that are ſingle muſt firſt have a care to keep their affections and bodies in holineſs, *Pſal.*101.9. 1 *Joh.*2.13.14. *Eccleſ.*12.1.

2. They muſt faſt often, 1 *Cor.* 9.27.

3. They muſt take heed they burn not in luſt, 1 *Cor.*7.9.

Chaſtity in wedlock is, when the holy and pure uſe of wedlock is obſerved, *Hebr.*13.4.

Cautions for preſerving purity. Cautions for preſerving purity in wedlock.

1. Con-

1. Contracts muſt be made in the Lord, and with the faithfull onely, *Malach.*2.11. 1 *Cor.*7.39. *Deut.*7.3.

2. Both parties muſt ſeparate themſelves at the times of a Womans diſeaſe, and at the times of faſtings, *Ezek* 18.6. 1 *Cor.*7.5.

3. Wedlock muſt be uſed rather to ſuppreſs, than to ſatisfie the corrupt luſts and concupiſcence of the fleſh; and mainly, and chiefly for the enlarging of Gods Church by an holy ſeed, *Rom.*13.14.

4. It muſt be uſed with prayer and thankſgiving, 1 *Tim.*4.3,4.

The Negative part.

The Negative part.

Here is forbidden the luſt of the heart, or the evil concupiſcence of the fleſh, *Matth.*5.28. *Coloſ.*3.5.

Burning in the fleſh, that is, an inward fervency of luſt, whereby the Godly motions of the heart are hindred, overwhelmed, and as it were burnt up with a ſtrange and contrary fire, 1 *Cor.*7.9.

All ſtrange pleaſures about ge-

neration, which are forbidden in Gods word.

All pleaſure with beaſts, *Levit.* 18.23.

All pleaſure with Devils, ſuch as Witches by their own confeſſion ſay that they have; And why may not a Spirit have ſociety with a Witch, as well as eat meat?

All pleaſure of laſciviouſneſs with one of the ſame kinde, or Sex, *Levit.* 18.22. This is a ſin which they commit, whom God hath given over unto a reprobate ſenſe, *Rom.* 1. 26, 27. This was the ſin of *Sodom*, and from its being ſo commonly uſed there, it was called *Sodomy*.

All carnal pleaſure with thoſe that be within the degrees of conſanguinity, or affinity, are here forbidden, *Levit.* 18.6.

Fornication what it is.

All Fornication, that is, the lying carnally with a maid that is not his wife, that lyeth with her, *Deut.* 22. 28, 29. 1 *Cor.* 10.8. For this ſin with the Idolatrous *Moabitiſh* women, there were in one day

day of the *Iſraelites* with a plague twenty three thouſand men ſlain.

All Adultery, that is, all carnall pleaſure with one that is married, or betrothed, *Deut.* 22. 22. to the 24. Adultery what it is.

Adultery is a marveilous great ſin, as may appear in that it was puniſht with the puniſhment of Idolatry, *Rom.* 1.23. *Prov.* 6.29,32.

Adulterers break Gods Covenant of marriage, *Prov.* 2.16.17.

Adulterers abuſe their own bodies, and diſhoneſt them, 1 *Cor.* 6. 18.

They do bereave their Neighbours of a great, and irrecoverable benefit, namely of chaſtity.

By the Law of God, the Children of Adulterers were excluded the Congregation of the Lord, till their tenth Generation, *Deut.* 23.2.

The Adulterer maketh his family a ſtews.

Davids Adultery was puniſht in *Abſoloms* abuſe of his Concubines, 2 *Sam.* 16.21.

A mans poſterity feeleth the ſmart of the ſin of Adultery, this is a fire which ſhall devour to deſtruction, and which ſhall root out all mine encreaſe, *Job* 31.11,12.

Though Adultery be never ſo ſecretly committed, yet God will reveal it, *Numb.* 5.12,23.

Adultery hath uſually acompanying it a dulneſs of heart, or a marveilous horrour of conſcience, whoredom and wine take away the heart, *Hoſ.*4.11.

The Patriarchs Poligamy cannot be defended, but it may 1. be excuſed, becauſe it ſerved for the encreaſe of mankinde, when as yet, there were but few upon the earth: and 2. Becauſe it ſerved for the propagation of Gods Church.

Here alſo men are forbidden to abuſe their liberty, as by knowing their wives in the time of their flowers, *Ezek.* 22 10. *Levit.* 18.19. and *Ezek.* 18.6.

Here are alſo forbidden unchaſte thoughts.

Effe-

Effeminate wantonneſs, and ſeeking of occaſions to ſtir up luſt, *Gal.*5.19.

Occaſions of luſt are theſe:

'Occaſions of luſt, what they are.

1. Eys full of Adultery, that is, eys which take delight in, and hunt after laſcivious objects, 2 *Pet.*2.14.

2. Idleneſs, 2 *Sam.*11.2,3.

3. Riotous, and laſcivious attire, 1 *Tim.*2.9. *Iſai* 3.16,23.

Riotous, and laſcivious apparel, or Attire is a laviſh and Prodigal waſting of Gods benefits, that might be employed upon better uſes. It is a Teſtimony and enſign of pride, by which a man would have himſelf better eſteemed than others. It is a note of great idleneſs and ſlouthfulneſs, thoſe that uſe it cannot endure to take pains, & neglect other buſineſs; It is a ſign of Levity, and puts men upon the invention of new faſhions, and upon the imitation of them. It maketh a confuſion among degrees, and callings of men, ſo that the one can not be known from the other.

Here alſo we are forbidden an immoderate, or inſatiable fulneſs of bread, or of meat, for they provoke luſt in ſuch immoderation, *Ezek.* 16.49. *Luke* 16.19. *Rom.* 13.13.

And corrupt, and diſhoneſt, and unſeemly talk, 1 *Cor.* 15.33.

And vain love-ſongs & Ballads, interludes and amorous books.

And laſcivious repreſentations of love-matters at any time, *Epheſ.* 5.2,4.

Undecent, and unſeemly Pictures, 1 *Theſſ.* 5.22.

Laſcivious dancing of men, and women together, *Mark.* 6.22.

And all ſociety, and company keeping with laſcivious, and effeminate perſons, *Prov.* 7.25.

Eight Commandment.

The eight Commandment.

Thou ſhalt not ſteal.

Affirmative part.

The Affirmative part of this Commandment is this.

Here every man is commanded to imploy the gift that God hath given him, and the temporal bleſſings

ſings which he hath beſtowed upon him. 1. For Gods glory. 2. For his own good. 3. To his Neighbours good, 1 *Cor.*7.24. 1 *Pet.*4. 10. *Gal.*5.13.

In the uſe of the things of this World is required contentation, and thriftineſs amongſt all men; And a common enjoyment of all worldly things amongſt the faithfull, and true believers, as *Act.* 2. 45.

Contentation in every man is a virtue, whereby he is well pleaſed with that eſtate wherein he is placed, 1 *Tim.* 6. 6, 7. *Phil.*4.11. *Heb.*13.5. Contentation.

Thriftineſs, or frugality is a virtue, whereby a man doth chearfully, and without prodigality and profuſeneſs, and riotouſneſs uſe, and employ temporal, and worldly bleſſings freely, both for his own refreſhing and commodity; and likewiſe to the refreſhing, and commodity of others, *Prov.*5.15,16. *Joh.* 6.11,12. Thriftineſs.

Here we are commanded to ſpeak the truth from our heart, and to uſe harmleſs ſimplicity in all our ways; *Pſal.*15.2. *Geneſ.*23.15,18.

And to deal juſtly with all men, 1 *Theſ.*4.6.

Thoſe that buy, or ſell, or lett, or hire Farms, Tenements, or Lands, or that uſe marchandize, muſt not rack, but muſt keep a juſt, and true price.

1. Such as theſe muſt keep an equality, and a proportion in all contracts; and in the valuing of things, they muſt not onely conſider their own pains, but the buyers profite alſo; *Levit.*25.14. to 16.

They muſt ſquare their dealings according to the Law of Nature, as Chriſt teacheth; *Matth.*7.12.

Thoſe that are enrich'd by the lawfull gain of another mans goods have a naturall tie, or Obligation upon them, to make recompence in ſome proportion above the principal.

For Nature commandeth to do good for good. Goods

Goods, or temporal things ought to be imployed for the good of others; 2 *Cor.* 8 13.

In ſale, wholeſom things, ſubſtanſtial things, and things fit for uſe are to be ſold.

Here are commanded juſt weights, and juſt meaſures; *Deut.* 25. 13. *Ezek* 45. 16. *Mich* 6. 11.

He that hireth muſt not onely pay the appointed hire, but alſo make good that which is hired if that any evil come to it through his default; *Exod.* 22. 15.

But if evil come to it, and he be in no fault bringing the evil, he is to be [illegible] and it muſt go for its hire; *Exod.* 22. 15.

A pledge, or pawn, is to be reſtored, if he that borroweth ſtandeth in need of it, and that preſently; *Exod.* 22. 26. *Deut.* 24 6.

Pledges in thoſe that are to receive them are not to be exacted, but are to be ſuch as the perſon borrowing offereth; *Deut.* 24. 10. to the 13.

Pledges are not to be exacted.

A man is bound largely, and freely, to the utmoſt of his power to help all, but not to make himſelf a ſurerety for any; *Deut.* 15. 7, 8. *Prov.* 11. 15. *and* 17. 18. *and* 22. 26. *and* 6. 1. to the 5.

Juſt Covenants must be performed.

Juſt Covenants and promiſes, though they be to our hinderance, muſt be performed; all promiſes binde, if they be lawfull, ſo far forth as he will, to whom we make the promiſe; *Pſal.* 15. 4. *Prov.* 25. 14. *Judge* 1. 24, 25.

He that lendeth muſt do it freely, and chearfully; [illegible] 5.

He that borrowet[illegible] be careſull to make reſtitution, if need be, with the ſale of his goods, 2 *Kings* 4. 2. to the 7.

Here we are commanded to reſtore that, which is committed to our cuſtody, without delay; *Matth.* 21. 41.

But if the thing committed to our cuſtody be not loſt by any default of ours, we are not to be urged to repay it, nor is there any binding

ing of us at all to repay, *Exod.* 22. 7. 8.

That which a man findeth he may keep in his own hands, if the true owner cannot be heard of: but if he be, he muſt reſtore it, *Deut.* 22. 1, 2, 3.

In all injuries done unto men, they muſt ever have reſpect to the law of charity, and not ſo much endeavour to maintain their own right, as to recall an erring brother into the right way; *Matth.* 5. 39. 40. *Jam.* 5. 20.

The Negative part of this Commandment is this. The Negative part.

Here we are forbidden ſtealing.

To ſteal is to conveigh any thing from another cloſely, unawares, or by fraud; *Geneſ.* 31. 20.

Here is alſo forbidden inordinate living, or idle living; 2 *Theſ.* 3. 11. *Gen* 3. 19. 1 *Tim* 5. 8.

And unjuſt dealing, either in heart, or deed.

Unjuſt dealing in heart is coveteouſneſs; *Matth.* 15. 19. Of unjuſt dealing in heart.

Cove-

Covetouſnels is Idolatry, *Epheſ.* 5.5.

It is the root of all evil, and that which nouriſheth all kinde of ſin, 1 *Tim.*6.10.

Unjuſt dealing indeed, is either in bargaining, or out of bargaining.

Of unjuſt dealing in deed.

1. Unjuſt dealing in bargaining, is to ſell that which is not ſaleable, 1 *Theſ.*4.6. as what ever is unprofitable, or pernitious, either to the Church, or Common-wealth.

Or to think to buy the gift of the holy Ghoſt for money, *Act.* 8. 18. to the 20.

2. It is unjuſt dealing in bargaining, to uſe coloured forgery.

As forged cavillation, *Luke* 19.8.

Or to ſell that which is counterfeit for good, as Copper for Gold, or to mingle bad with good, *Amos* 8.4. to the 6.

Or to falſifie meaſures, and weights, *Deut.*25.13. *Levit.*19.35. *Amos* 8.4.

3. It is unjuſt dealing in bargaining

ing to conceal the goodneſs, or fault of a thing.

Or to blindfold the truth with counterfeit ſpeeches, *Matth.*7.12. *Prov* 20.14.

4. It is unjuſt dealing in bargaining.

To oppreſs in buying & ſelling, as by raiſing the juſt price of things; it is not lawfull in bargaining to purſe a penny, without giving a penny worth, *Matth.*7.12. The oppreſſions in bargaining their kindes.

Or by ſale upon a ſet day, which is, when a day is given that the price may be inhanced, for this is to ſell time, and to take more of a mans Neighbour than is right.

Or by engroſſing, which is, when a man buyeth all commodities into his own hands, that he may ſell it at his own price, when as no man hath any of it but himſelf.

Or by breaking, or becoming bankrupt, that thou mayeſt enrich thy ſelf by the damages, and goods of others.

It is unlawfull alſo to oppreſs, by not

not reſtoring that which was lent, pledged, or pawned; Or that which is found, if the owner can be heard of; *Ezek.*18.7.

Or to oppreſs by delaying any kinde of reſtitution from one day to another; *Prov.*3.28. *Pſ.*37.21. *Deut.*24.14,15. *Levit.*19.13.

Oppreſſion by uſury.

Or to oppreſs by practiſing uſury; *Exod.* 22.25. *Deut.*23.19. *Levit.*25.36.

Uſury is again exacted by Covenant above the principal, onely in Lieu and recompence of the lending of it; Uſury is quite contrary to Gods word; *Exod* 22 14,15. *Ezek.*18.8. *Pſal.* 15. 2 *Cor.*8.13. This uſury is altogether unlawfull, and diſallowed.

Cautions in uſe, if it be at all lawfull.

Cautions in Lawfull Uſe.

1. A man muſt exact nothing, but that which his debter can get by good and lawfull means.

2. A man muſt not take more than the gain; nay, not all the gain, nor that part of the gain, which drinketh up the living of him that uſeth the money. 3. Some-

3. Sometimes a man that lendeth muſt neither take gain nor principal, as when his debtour is by juſt and inevitable caſualties brought behinde hand, *Deut.*5.2. And when it is apparent that he could not make any advantage of the money borrowed.

Here we are alſo forbidden to oppreſs, by detaining the Labourers wages; *Deut.*23.24. *Jam.*5.4.

Unjuſt dealing out of bargaining is to pronounce falſe ſentence for a reward, either proffered, or promiſed. This is a grievous ſin, which Lawyers and Judges muſt beware of; *Iſai*1.23.

It is alſo unjuſt dealing out of bargaining to feed men that are ſtout, and luſty, and are offered employment, and yet will take no pains at all, 2 *Theſ.*3.10.

Socrates, In the *Tripatite* Hiſtory, ſaith, that the *Monk* which laboureth not with his hands, is no better than a Thief.

It is alſo unjuſt dealing out of bar-

bargaining not to employ him, who is knowing and able for employments, and desireth to be employed; yea, and also not to further and assist those who do employ themselves in employments lawfull, and warrantable by the word of God, that so they may improve their labours and endeavours both for publick good, and also for their own particular good, and for the glory of God.

Gaming for Money is here also unlawfull; For we may not enrich our selves by impoverishing our brethren in any kinde.

Here also is unlawfull, The use of unlawfull Arts, thereby to get money, whither it be Magick, Judicial Astrology, or Juglings, or Stageplays, as is evident, by these Scriptures, *Eph.*4.28. *Deut.*18.11 *Eph.* 5.3. 1 *Thes.*5.22

Here is also forbidden stealing; yea, though great good be intended by it; *Mark* 10.19. *Rom.*3.8.

And all removing of bounds, or Land-

Land-marks; *Prov.*22.28. *Deut.*27. 17.

And all ſtealing of ſervants, or Children, or to rob, or commit Sacriledge; 1 *Tim.*1.10. *Joſh.*7.19. 1 *Cor.*6.10.

And to conſpire with Robbers, or Thieves, either in adviſing them, or countenancing of them for this purpoſe, *Prov.*29.24.

Theft by the Law of God was not to be otherwiſe puniſh'd, but by enlarging the reſtitution; *Exod.* 22.1. 2 *Sam.*12.6. Puniſhment of Theft.

The ninth Commandment. Ninth Commandment.

Thou ſhalt not bear falſe witneſs againſt thy Neighbour.

The Affirmative part of this Commandment is this.

Here we are commanded to rejoyce at the good name, repute and eſteem of our Neighbour; *Gal.*5.22. *Rom.*1.8. Affirmative part.

And to acknowledge the goodneſs which we ſee in any, *Tit.*3.2.

And to deſire, and receive, and be-

believe the good reports concerning our Neighbours, *Act.*16.1,2,3. But ſo as we muſt in no kinde approve, allow, or countenance them in any of their wickedneſſes, or vices, which we ſee, or know, 2 *Chr.* 25.2. *and* 27.2.

In doubtfull caſes we are here commanded to interpret them in the beſt part, 1 *Cor.*13.5,7. *Geneſ.* 37.31. to the 33. *Matth.*1.19.

We muſt not be too credulous, for then we ſhall oft be over taken with the belief of lies, *Joh.*2.24.

For this cauſe we muſt be ware of evil reports that run abroad amongſt people by whiſperers, and tale-bearers, *Pſ.*15.3. *Jer.*40.14,16.

It is good for a man to ſhew himſelf angry, and diſpleaſed, with ſuch flattering tongues, and whiſperers, *Prov.*25.23.

Here we are commanded to conceal, and keep ſecret, our Neighbours offences of weakneſs, and imperfection, *Prov.*10.12. *Matth.* 18.15.

And

And knowing them we muſt admoniſh him, that we may mend him, *Gal.*6.1. *Jam.*5.19.21.

If concealing of his ſin, and admonition will not move him to forſake his ſin, then, out of love, and charity to him, we muſt declare it to thoſe that máy remove, and amend the ſame, *Gen.*37.2. 1 *Cor.* 1 11. *Matth* 18.16.

By Godlineſs we muſt ſeek to get a good name, and when we have ſo gotten it, we muſt likewiſe by Godlineſs ſtrive to maintain it, *Prov.*22 1. *Eccleſ.*7.1. *Phil.*4.8.

It is lawfull to labour for a good name by Godlineſs.

A good name is to be laboured for thus:

1. By ſeeking the Kingdom of God before all things, by repenting of ſin, and earneſtly deſiring to follow after, and to embrace righteouſneſs. This is the right way to ſeek the Kingdom of heaven, *Prov* 10.7. *Mark.* 14.9.

2. By having a care to judge, and ſpeak well of others, *Matt.*7.2. *Eccleſ.*7.23.24.

3. By

3. By abſtaining from all kinde of vice, and wickedneſs; for evil men will make uſe of one vice of a man to obſcure his good name upon all occaſions, *Eccleſ.*10.1. Yea, and they will openly, and ſecretly labour to bring him into ſin, that they may have occaſion of doing this.

4. By ſeeking onely the glory of God in all things, and not our own glory, *Matth.*6.5,6. *Joh.*17. 18.

When we thus ſeek the glory of God, and have the praiſe of good men for the doing of it, we muſt not deſpiſe, nor contemne their Teſtimony, and commendation.

And if we thus ſeek the glory of God, and they praiſe us not, nor commend us, yet we muſt take this in good part, and rejoyce that God is glorified; For, to him alone indeed doth belong all the praiſe, and glory of all our actions, 2 *Cor.*1. 12. *and* 10.13. 1 *Cor.*1.31. *Pſal*16. 5. 6.

The

The Negative part of this Commandment is this. Negative part.

Here we are forbidden envy, diſdain of others, or deſire of a mans own glory, *Deutr.* 19. 17. 1 *Pet.* 2. 1. *Matth.* 12. 15.

And evil ſuſpitions, 1 *Sam.* 17. 28. *Act.* 28. 4.

And hard cenſures, and ſiniſter judgement againſt our Neighbour, *Matth.* 7. 1, 2.

We muſt not interpret indifferent things in the worſt part.

We muſt not out of evil will make a ſmall offence great.

In judging others we may uſe three ways, and not ſin How we may judge others.

1. By the word of God when we ſee a ſin, we may judge it ſin, and reprove it.

2. The Magiſtrate may judge.

3. A friend may judge and admoniſh, by wiſhing to abſtain from evil company, and by giving warning to beware of ſin, iniquity, and vice.

Here we are forbidden to give the

the bare words ſpoken for the full intention of our Neighbour, when as we neither know the ſenſe of them, nor the meaning of our Neighbour, *Matt.*26.59. to the 61. *Joh.*2.19.

And to ly.

And unjuſt ſentence in judgement.

An to ſuborn, or reſt in a witneſs to accuſe another wrongfully.

And to betray a mans cauſe by colluſion, or winking at it, 1 *Kings* 21.12. *Deut.*17.6.

And openly to raiſe hurtfull tales, and reports of our Neighbour, or privily to deviſe the ſame, *Levit.*19.16. 1 *Tim.*5.13.

And to ſpread abroad flying tales, or to feign and add any thing to them, *Prov.*26.20,22.

And to believe the reports of others, *Exod.*23.1. 1 *Sam.*24.10

And to accuſe a man out of malice to his enemy, as *Doeg* did *Abimelech*, and *David* to *Saul*, *Pſ.*52. 1,2,3,4. 1 *Sam.*22.9.

And

And to declare the ſecrets of our Neighbour, or his ſins of infirmity, *Prov.*11.13. *Matth.*18.15.

And all babling talk, and bitter words, *Eph.*5.3,4. *Joh.*9.34.

And jeſtings, and all ſcurrility: And that ——— ———

——For theſe cauſes.

1. Becauſe quips, or jeſts are like the ſtings of Scorpions, Serpents, and Locuſts; For by this means the Devil ſtingeth thoſe that are jeſted upon, girding them with theſe offences; and netleth, or tickleth thoſe with pleaſure, which take delight in the hearing of them; And this is his way by which he doth charm, and inſenſibly ſting them alſo, even as he doth the other to their trouble.

2. Becauſe a Chriſtians Godlineſs and Gravity can not ſtand, or agree with ſuch behaviour.

And if any object here, that Salt and Tart ſpeeches have been uſed in Scripture, as when *Eliah* mockt the Prieſts of *Baal*, 1 *Kings* 18.27. *Objection.*

And when *Iſaiah* mockt the King of *Babylon*, *Iſai.* 14.4,9.

Yet ſuch muſt be thus anſwered, that theſe ſpeeches were not to pleaſe any withall. But they were reproofs ſharply denounced againſt Gods enemies for his glory.

Heré we are forbidden flattery, that is, to praiſe our Neighbour above that we know in him, *Prov.* 27.6,14. *Act.* 12.22. ———

—— This is a grievous ſin in Miniſters, 1 *Theſſ.* 2. 5. *Jer.* 6. 13,14. *Rom.* 16.18.

Here we are forbidden fooliſh over-confident boaſting, *Pro.* 27. 1.

And to accuſe, or witneſs againſt any falſly, 1 *Kings* 21. 13. *Deutr.* 19.17.

Tenth Commandment.

The tenth Commandment.

Thou ſhalt not covet thy Neighbours houſe, thou ſhalt not covet thy Neighbours wife, nor his man ſervant, nor his maid ſervant, nor his Ox, nor his Aſs, nor any thing that is thy Neighbours.

The

The Affirmative part of this Commandment is this. Affirmative part.

We are commanded here to labour, to keep our hearts pure towards our Neighbour, 1 *Tim.* 1.5.

And to endeavour that the cogitations, thoughts, and motions of our hearts may be holy, and our ſpirits free from ſuch vanity. To this purpoſe was *Pauls* prayer for the *Theſſalonians*, 1 *Theſ.*5.23. *Eph.*4. 23.

And to fight againſt the evil affections, and luſts of the fleſh, *Rom.* 7.12,24. 2 *Cor.*12.7. to the 9.

Cogitations, thoughts, or motions of the heart are of three kindes.

1. A glancing, or ſuddain thought ſuggeſted to the minde by Sathan, This doth ſuddenly vaniſh away, and is not received of the minde; This is no ſin, It was in Chriſt himſelf, when as he was tempted by the Devil, *Matth.*4.1,3. The kindes of the motions, or thoughts of the heart.

2 A more remaining, and abiding thought, or motion, which doth as it were tickle, and mingle

the minde with ſome inward joy.

A thought, or motion, which draweth from the will and affection a full aſſent to ſin.

To covet is to think inwardly, and to deſire any thing, whereby our Neighbour may be hindred, although there doth enſue no aſſent of the will to commit that evil.

There is a concupiſcence, or coveting which is evil, as when any man doth deſire that which is anothers, with his loſs, damage, and injury.

And there is a concupiſcence, or a coveting, or a deſire which is good, as when a man doth deſire meat and drink for the body. And the deſire of the ſpirit when it luſteth, fighteth, ſtriveth, and ſtrugleth againſt the fleſh, *Gal.* 5. 17.

The Negative part.

The Negative part of this Commandment is this.

Here is forbidden concupiſcence it

it ſelf, that is, original corruption, becauſe it is hurtfull to our Neighbour, *Jam.* 1.14.

And all ſudden corrupt cogitations of the heart, which ſpring out of the bitter root of concupiſcence, *Gal.*5 17. *Luke* 10.27.

And all ſuggeſtions of Sathan, which after the firſt offer are entertained, and received into the cloſet of the heart.

And the entertaining of all tickling cogitations, and motions of the heart that do thus delight it, as to ſay with prejudice to any, I would ſuch a houſe was mine, or ſuch a living, or ſuch a thing.

And all unchaſte dreams, which do ariſe from the force of concupiſcence, or from the ſtrength of any luſtfull deſires, which man doth ſuffer his heart to be poſſeſt withall

The uſe of the Law is this. Vſes of the Law.

1. In un-regenerate men it layeth ſin open, and makes it known to them, *Rom.*3.20.

2. In unregenerate men it doth encreaſe ſin, and that becauſe of the fleſh, and this is the cauſe that men do decline from the Commandment, and encline to that which is forbidden them, *Rom.* 7. 8,9,10.

3. It is to denounce eternal damnation for the leaſt diſobedience, without offering any hope of pardon.

This ſentence the Law doth pronounce againſt offendours; and by it, it doth reign and rule over a man, partly by threatning him, and partly by terrifying him, *Rom.* 3.19. *Gal.* 3.10. 2 *Cor.* 3.7,8.

The end of the reigning of ſin in men, is to urge ſinners to fly unto Chriſt, *Rom.* 11.32. *Gal.* 3.22.24.

The continuance of the power of the Law is for ever, unleſs a ſinner doth repent.

The very firſt act of repentance doth ſo free a ſinner; as that, immediatly upon it, he is no more under the Law, but under grace, as we may

ſee

ſee by *David*, 1 *Sam.* 12. 13. *Rom.* 6. 14.

If we mean to have eternal life, we muſt examin the courſe of our lives by the ſquare of Gods Law; we muſt ſet the courſe due unto our ſins before our eys, and bewail our miſeries, and have a holy deſpair of our own powers, and renounce our ſelves, and ſue unto Chriſt Jeſus.

This is the uſe of the Law, in unregenerate men and women.

The uſe of the Law in regenerate men, is, ———

—— To guide them to new obedience in the whole courſe of their lives, and this new obedience is acceptable to God through Chriſt; *Rom.* 3. 31. *Pſal.* 119. 24. 105.

Of the Covenant of Grace.

The Covenant of grace is Gods free promiſe of Chriſt, and his benefits to every repentant ſinner, that will receive him by Faith, The Covenant of Grace.

Hoſea 2.18,19,20. *Ezek.*33.11. to the 15. *and* 36.25. to the 27. *Malach.*3.1.

This Covenant is called a Teſtament, becauſe it is confirmed by the death of the Teſtatour, *Heb.*9. 16,17.

This Covenant is like a man's laſt Will and Teſtament, it is not for the profit of the Teſtatour, but for the benefit of the Heir; we do here receive from God, and not promiſe, or offer unto God.

In ſubſtance the Old and New Teſtament is the ſame.

The old Covenant, or Teſtament prefigured Chriſt in Types, & ſhaddows, who was then to come.

The New Teſtament declareth Chriſt, already come in the fleſh, and ſheweth him apparently in the Goſpel.

The Goſpel is that part of God's word, which containeth the welcome meſſage of Chriſt, and of the benefits that do come to mankinde by him; *Joh.*3.14. *Act.*10.43.

The

The Goſpel doth manifeſt that righteouſneſs in Chriſt, by which the whole Law is fully ſatisfied, and ſalvation attained, *Rom.*1.16.17.

The Goſpel is that inſtrument, or Conduit-pipe, by which the holy Ghoſt doth convey Faith into the Soul; 1 *Cor.* 1.21. *Act.* 11.19. to the 21. *Joh.*4.28. to the 42.

And Faith is the hand by which we do apprehend Chriſt and his righteouſneſs; *Joh.*6.63.

The Sacraments are appendants to the word. Of the Sacraments.

A Sacrament is that, whereby Chriſt and his ſaving graces are ſignified, exhibited, and ſealed to a Chriſtian by certain external rites; *Geneſ.* 17.11. *Rom.*4.11.

The parts of a Sacrament are the ſign, and the thing ſignified.

The ſign is the viſible, and ſenſible matter.

The thing ſignified is Chriſt.

The matter, or ſigns of the Sacrament have no inherent force, or efficacie at all in them to make any

that receiveth them holy; this is the alone work of the holy ſpirit, which indeed doth ever accompany the ſigns when at any time they are received by faithfull, and believing Souls.

So that the ſign doth onely ſignify grace, either already received, or to be received, and doth not give it.

The thing ſignified is, 1. Chriſt, 2. His Graces.

The action about Chriſt is ſpiritual, and it is, 1. Either of God, or 2. Of Faith.

The action of God is the offering, and application of Chriſt, and his graces to the Faithfull.

M. P. p. 73 The action of Faith is the conſideration, deſire, apprehenſion, or receiving of Chriſt in the Lawfull uſe of the Sacrament.

By a figure called a Metonymie, one thing is put for another in the Sacrament:

As the ſign for the thing ſignified, *Joh. 6. 51. 1 Cor. 5. 7. and* 10. 17.

And

And the name of the thing ſignified, is given to the ſign, 1 *Cor.* 11.24. *Matt.*26.28. *Exod.*12.11.

And the effect of the thing ſignified is given to the ſign, as circumciſion is a Covenant, *Geneſ.*17. 10. *Act.*7.8. *Luke* 22.20. *Tit.*3.5.

And that which is proper to the ſign, is attributed to the thing ſignified; *Deut.*10.16. *Joh.*6.53.

The ends of the Sacrament are

The ends of the Sacraments.

1. To confirm our Faith.
2. To be a badge, or note to diſtinguiſh the true Church of God from other Congregations.
3. It is a means to ſpread abroad the Doctrine of the Goſpel.
4. It doth binde the faithfull to continue Loyal, and gratefull to their Lord God.
5. It is a bond of mutual amity betwixt the faithfull.

The Covenant of Grace is abſolutely neceſſary to ſalvation; for a man muſt be within the Covenant, and receive Chriſt the ſubſtance thereof, or he cannot be ſaved.

But

But a Sacrament is not abſolutely neceſſary to ſalvation; for it is onely a ſtay for Faith to lean on, whileſt that it doth aſſure to us that which God hath beſtowed on us.

M.P.p.72 The want of the Sacrament condemneth not, but the contempt of it doth. For in the * neglect of a Sacrament, true repentance will obtain pardon of God. *M.P.72.*

* (*i. e.*) Though a man hath never uſed the Sacraments.

Unbelievers receive onely the ſign, and not the thing ſignified, and therefore it doth not profit them; *Rom.*2.25.

Onely true believers do receive the Sacraments with profit.

Sacraments & Sacrifices how they differ.

Sacraments and Sacrifices do thus differ.

In a Sacrament God doth beſtow his Graces on us.

In a Sacrifice we return thankſgiving, Faith, and obedience unto God.

The Sacraments of the two Teſtaments thus differ.

The Sacraments of the Old Teſtament were many.

But

But the Sacraments of the New Teſtament are but few.

Theſe pointed at Chriſt to come.

Theſe ſhew him to be come.

They belonged properly to the poſterity of *Abraham.*

Theſe are common to all the Church, called out of the Jews and Gentils.

The Sacraments are two, Baptiſm and the ſupper of the Lord. The Sacraments are two Baptiſm.

The Fathers had theſe Sacraments, the firſt of the *Corinth.* 10. 1. to the 4.

Baptiſm belongeth to all the faithfull, even to all the promiſed ſeed.

It belongeth to infants whoſe parents are believing, or which have but one believing parent; 1 *Cor.* 7. 14. *Rom.* 11. 16. *Geneſ.* 17. 7, 13. *Act.* 16. 31.

It belongeth to all, even young and old that believe; *Act.* 8. 36, 37, 38. *Matth.* 3. 6. *Exod.* 12. 48.

Baptiſm ſignifieth our regeneration by the holy ſpirit; *Titus* 3. 5.

And

And aſſureth, or ſealeth to us our engraffing, and incorporating into Chriſt; *Gal.*3.27. 1 *Cor.*12.13.

The parts of Baptiſm.

The parts of Baptiſm, or of waſhing, are three.

1. A putting into the water, to ſignifie that all our ſins are waſht away by the bloud of Chriſt, and that his righteouſneſs is imputed to us; *Act.*22.16. 1 *Cor.*6.11.

It doth alſo ſignify the mortification of ſin, by the power of Chriſt's death; *Rom.*6.3,6,7.

2. Continuance in the water, which ſignifieth to us the burial of our ſins, and a continual encreaſe of mortification in us by the power of Chriſt's death, and burial, *Rom.* 6.4.

3. A coming out of the water, which ſignifieth unto us our regeneration, or ſpiritual vivification, or a newneſs of life, or quickning in holineſs and juſtice, which we do obtain by the power of Chriſts reſurrection; *Rom.*6.4,5.

The once adminiſtring of Baptiſm

ptiſm is a ſign of the waſhing away of all ſins, both paſt, preſent, and to come, 1 *Pet.*3.21.

And this may be a good encouragement to all thoſe that through infirmity fall into ſin.

The Lords ſupper. The Lord's ſupper is a Sacrament, by which, in the ſigns of bread and wine, is ſignified the nouriſhment of our Souls through Chriſt, by the holy ſpirit; 1 *Cor.*11.23. to the 25.

The receiving of the bread, and wine, ſignifieth the receiving of Chriſt, *Joh.*1,12.

The eating of the bread, and drinking of the wine, ſignifieth the applying of Chriſt to our ſelves by Faith, that ſo we may finde our Communion with him dayly increaſed, and perceive our Union with him; 1 *Cor.*10.16.

The whole Scope and intention of the Lord's ſupper, as it was inſtituted by our Lord, was for no other end, but to be a remembrance of him; 1 *Cor.*11.24. *Luke* 22.19.

Men muſt not, becauſe of infirmities

mities abſtain from the Lords ſupper, but they muſt uſe it to confirm them, and to ſtrengthen them.

So much for the outward means, whereby the decree of Gods election is executed.

The degrees of the execution of Election.

The degrees of the execution are two.

1. The love of God, whereby he doth freely love us in Chriſt Jeſus, who in our ſelves are corrupt; 1 *Joh.* 4.19. *Rom.* 5.8,10.

2. The Declaration of God's love.

God doth declare his love, either in a ſecret way by his holy ſpirit, as to infants; 1 *Cor.* 12.13 *Luke* 1.35. to the 80. *Jer.* 1.5.

Or to men of ripe years, and that more manifeſtly; as *Rom.* 8.30. 1 *Cor.* 1.30.

1. The firſt degree of the Declaration of God's love is effectual calling.

As firſt, By an effectual calling, in which God ſeparateth a man from the World; and doth entertain him into his own family; *Eph.* 2.17,19.

And for this cauſe it is, that the World

World do hate the faithfull; *Joh.* 15. 19.

In this calling God doth give us to Chriſt; *Eph.* 5. 21. 33. *Joh* 17. 2, 6, 7. *and* 10. 29. *Iſai* 9 6. *Rom.* 8. 32.

And hence ariſeth the admirable Union betwixt Chriſt and his Members, which is the engraffing of a man into him; *Joh.* 15. 1, 2. *and* 17. 20, 21. *Eph.* 2. 20, 21, 22. *and* 5. 30.

This Union, or Communion, Conjunction, or engraffing, is wrought by the operation of the ſpirit, which is an infinite eſſence, and therefore ſufficiently able to conjoyn thoſe things which of themſelves are far diſtant, even as the Soul of a man joyneth all his Members together, and doth cauſe them all to grow and move, and live together; *Eph* 2 22. 2 *Pet.* 1. 4. *Phil.* 2. 1.

By this Union it is, that we are ſaid to be Crucified with Chriſt, to die with him, to be buried with him, and to be quickned, raiſed and placed in heaven with him; *Rom.* 6. 4, 6. *Eph.* 2. 1, 5. And

And by this Union, as we all are ſaid to ſin in *Adam*, ſo we may be all ſaid in Chriſt to fulfill the whole Law of God.

Of the Members of Chriſt.

The Members Chriſt.

The Members of Chriſt are either Members outwardly, and before men, which are onely out of charity ſo called, as externally profeſſing the Faith.

Or Members in the ſight of God.

Which are, 1. Either decreed ſo to be, as being elect from all eternity, though not yet born, or not yet called, *Joh.* 10.16.

Or 2. Actually ſo already, and theſe are firſt either actual living Members, as being engraffed through Faith by the holy Spirit into Chriſt, and therefore grow in the power of holineſs, Or 2. Actual dying Members, or decaying Members, that is, ſuch as have not the feeling of the power of the quickning ſpirit in them, though they be truly engraffed into Chriſt, of this

ſort

ſort are all thoſe that are yet dead in their ſins, till ſuch time as they be again quickned, and regenerated.

God doth execute effectual calling by theſe means. Effectual calling the means of its execution.

1. By the preaching of the word, and by hearing of it, *Ezek.* 16. 6. *Iſai* 55.1. *Joh.* 1 12.

By the Law God doth ſhew a man his ſin, and the puniſhment thereof, *Rom.*7.7.

By the Goſpel God doth ſhew ſalvation through Chriſt, to ſuch as do believe.

And whileſt the word is preaching, God doth inwardly enlighten the eys of the minde, and open the heart, and the ears, that the word heard, may be truely underſtood, 1 *Joh.*2.27. *Act.*16.14. *Pſal.*40.6. *Joh.*6.44. *Iſai* 54.6.

2. By mollifying the heart, and making it fit to receive his ſaving grace into it, when he offereth it, *Ezek.*11.19.

The hammers by which a ſtony heart The hammers by

which a ſtony heart is bruiſed.

heart is bruiſed, and broken, are theſe.

1. The knowledge of the Law of God.

2. The knowledge of ſin Original and Actual, and of the puniſhment due unto them.

3. Compunction, or a pricking of heart, that is, a ſenſe, or feeling of the wrath of God for ſin, *Act.* 2. 37.

4. An holy deſperation of our own power in the obtaining of life, *Luke* 15.17,18,19. *Mark.* 15.24.

Thirdly, effectual calling is executed:

By Faith receiving Chriſt, and by the operation of the holy ſpirit in applying him, *Joh* 1.12.6.35. *Rom.* 6. 38. 1 *Cor.* 2 12. *Zach.* 12. 10. *Rom.* 8.16. *Eph.* 1.13. 2 *Cor.* 1.22.

The five motions in the heart upon the work of Faith.

In the work of Faith there are five motions of the heart linked.

1. Knowledge of the Goſpel by the illumination of Gods ſpirit, *Iſai* 53.11. *Joh.* 17.3.

To this knowledge in thoſe that are

are truely humbled is joyned a serious meditation of the promises in the Gospel. ——

—— Which Meditation is stirred up by a sensible feeling of their own beggery.

And after this knowledge there doth arise a general Faith in all such as are enlightned, whereby they subscribe to the truth of the Gospel, *Heb.* 4 2. 1 *Tim.* 1.19. *and* 2. 4.

Which knowledge, so soon as it is full and perfect, it is called πληροφορία τῆς συνέσεως, that is the full assurance of understanding, *Col.* 2. 2. *Rom.* 14.14. *Luk.* 1.1. 1 *Thes.* 1.5.

2. Hope of pardon, by which a sinner believeth that his sins are pardonable, though he doth not yet feel them certainly pardoned, *Luke* 15.18.

3. Hungring and thirsting after grace, which is offered to us in Christ Jesus, *Joh.* 6. 35. *and* 7.37. *Revel.* 21.6. *Matth.* 5.6.

4. An approching with boldness to

to the Throne of Grace, that ſo we flying from the terrour of the Law, may take hold on Chriſt, and finde favour with God, *Heb.*4.16.

This approching of the Throne of Grace is done, 1. by an humble confeſſion of our ſins in the preſence of God, as did *David*, *Pſal.* 32.5. 2 *Sam* 12.13. *Luke* 15.19.

2. By a craving earneſtly to God for pardon of our ſins,and by perſeverance in fervent prayer for the ſame purpoſe, *Luke* 15.21. *Act.*8. 22. *Rom.*8.25. *Hoſea* 14.2,3.

3. An eſpecial perſwaſion imprinted in the heart by the holy Ghoſt, by which every faithfull man doth apply all the promiſes of the Goſpel to himſelf, *Matth.*9.2. *and* 15.28. *Gal.*2.20.

This perſwaſion is, and ought to be in every one,before he have any experience of Gods mercie, *Matth.* 15.22,27. *Joh.*20.29. *Heb.* 11.1.

In natural Phyloſophy we do firſt ſee things true by experience, and afterwards aſſent unto them; Thus

Thus we are perſwaded that water is hot, becauſe we perceive the heat by putting our hand into it.

But in the practiſe of Faith, we muſt firſt ſtedfaſtly believe, and then the experience and feeling of comfort will follow, 2 *Chr.*20.20.

It is therefore very ill done of any, that they ſhould doubt of their ſalvation, becauſe they do not always feel the eſpecial motions of Gods holy ſpirit in themſelves.

The loweſt degree of Faith is ὀλιγοπιςία, that is, a weak Faith, or a little Faith, like to a grain of Muſtard-ſeed, or to ſmoaking flax, which cannot flame nor give out heat, but onely ſmoak, *Matth.* 8. 25.26 *and* 7.20. *Iſai.*3.42.

Faith may be then ſaid to be feeble, when either the firſt of the five motions, or the laſt of them is weak and feeble; yea, though the other three motions do remain ſtrong, *Rom.*14.2.3.

Rules to know this kinde of Faith by, are theſe. Rules to know true Faith.

1. A

1. A ſerious deſire to believe, and endeavour to obtain Gods favour, is the ſeed of this Faith, *Matth.*5.6. *Rev* 21.6. *Pſal.*145.19.

2. An earneſt uſe of means to encreaſe the leaſt ſpark of Faith, that ſo it may get growth by little, and little, *Luke* 17.5,6.

Faith is ſtirred up by earneſt prayer, and meditation, and by making progreſs, and going on in the ways of perfection, and in the exerciſe of godlineſs.

The higheſt degree of Faith, is called πληροφορία, or full aſſurance, by this a man doth find in himſelf a certain perſwaſion and aſſurance, that God doth love him, & will together with Chriſt, and all his graces give him eternal life, *Rom.*.4.20. *and* 8.38. 1 *Sam.*17.36. *Pſ.*23.6.

A man doth not come to high degree of Faith, till after a ſenſe, and long experience of Gods love, and favour.

The ſecond degree of

2. The ſecond degree of the Declaration of Gods love is juſtification.

By

By this, through the obedience of Christ, true believers are accounted just in the presence of God, 2 *Cor.* 5. 21. 1 *Cor.* 1. 30. *Rom.* 5 19. the Declaration of Gods love.

The parts of justification are, 1. Remission of sins, with a freeing from the guilt, and punishment of them, and that through the satisfaction made to God for them by Christ, *Colloss.* 1. 21, 22. 1 *Pet.* 2. 24.

2. Imputation of Christs righteousnes, by this, those that believe have the guilt of their sins covered, and are accounted just in the sight of God, *Phil.* 3. 8, 9. *Rom.* 4, 3, 4, 5, 6.

The obedience of Christ is called the righteousnes of God, and of Christ; of God, because it is of God. Of Christ, because it is out of us, and in the humanity of Christ, as in a subject.

To justification is joyned Adoption.

By Adoption we do receive power, to be actually accounted

the Sons of God by Chriſt, *Eph.* 1. 5.

Priviledges by Adoption.

Priviledges that come unto us by Adoption are theſe.

1. By it we are made Heirs apparent to God, *Rom.* 8. 17.

2. Fellow Heirs with Chriſt; yea, Kings and Prieſts, *Rom.* 8. 17. *Revel.* 1. 6.

3. By it all our afflictions; yea, even our wants and offences are turned to trials, or fatherly chaſtiſements inflicted upon us for our good, *Rom.* 8. 28, 36, 37. *Pſal.* 89. 32, 33. 2 *Cor.* 12. 7. 2 *Sam.* 7. 14.

4. By it we have dominion over all the Creatures; yet, ſo as that in this life we have onely right to the thing, but after this life we ſhall have right in the ſame, 1 *Cor.* 3. 22, 23. *Heb.* 2. 7, 8.

5. By it we have the Angels Miniſtring ſpirits for our good, *Heb.* 1. 14. *Pſal.* 34. 7.

The faithfull alone have the true uſe of Creatures.

1. Becauſe their perſons are made ac-

acceptable unto God in Christ, and in him they have restitution made them of the right use of Creatures, which was lost in *Adam*, so that they may use them freely, and with a good conscience.

The third degree of the Declaration of Gods love is sanctification. The third degree of the Declaration of Gods love.

By it we are delivered from the Tyranny of sin, and by little and little renewed in holiness, & righteousness, 1 *Joh.*3.9. *Rom.*8.1.

The parts of sanctification are first mortification.

By this the power of sin is abated, and sin is killed in the faithfull, *Rom.*6.2,3.4. *Gal.*5.24. Mortification is wrought in us by the power of the holy Spirit, abolishing sin in us, and regenerating, or renewing our spirits.

2. Vivification.

By this inherent holiness is begun in us, and by little and little augmented, and inlarged by the power of the holy spirit.

For firſt we do receive the firſt fruits of the ſpirit, and then by degrees we have a continual encreaſe of them, *Eph.* 2. 21. *and* 4. 23, 24. *Gal.* 2. 20. *Rom.* 8. 23.

Vivification is a benefit that ſpringeth unto us by the reſurrection of Chriſt, and is wrought in us by the holy ſpirit, *Phil.* 3. 10. It is this that createth holineſs in the heart of the adopted ones of God, *Rom.* 8. 9, 11. *Job* 33. 24, 25.

Inherent holineſs is diſtinguiſh'd according to the ſeveral faculties of the body, and Soul of man, 1 *Theſ.* 5. 23.

The parts of inherent holineſs.

The parts of inherent holineſs are theſe.

1. An illumination of the minde to know, and underſtand the will of God; which illumination is both the holineſs of the minde, and the renewing of it, *Coloſ* 1. 9. 1 *Cor.* 12. 8.

Illumination.

Illumination of the minde is, 1. Either ſpiritual underſtanding, by which it acknowledgeth the known truth of the word of God,

2. Or

2. Or ſpiritual wiſdom, by which the ſame truth is applied to the good ordering, both of particular things, and of particular actions, as perſons, place, and time require.

The effects of ſpiritual underſtanding, and of ſpiritual wiſdom are theſe.

1. To diſcern betwixt good and evil, *Heb.*5.14. *Phil.*1.10.

2. To diſcern ſpirits, 1 *Joh.*4.1. 1 *Theſ.*5.21. *Act.*17.11.

3. To meditate upon the words, and works of God, *Pſ.*1.1. *and* 119.33.

4. To know, and acknowledge a mans own inward blindneſs, *Pſal.* 119.18,33.

2. A ſanctification of the memory, by which it is inabled to receive a good thing offered to the minde, and to keep it; and remember it as there is need, *Pſal.* 16.7. 119.11. *Luke* 2.51. 2. Part of inherent holineſs, is ſanctification of memory.

3. Sanctification of conſcience, This is a grace of God, by which a mans conſcience excuſeth him for 3 Part. Sanctification of conſcience.

all ſins, after they are once pardoned in Chriſt, and alſo of his upright walking in the whole courſe of his life, 1 *Tim.* 1. 19. 1 *Cor.* 4. 4. *Act.* 23. 1. *and* 24. 16. *Pſ.* 26. 1, 2, 3. 1 *Joh.* 3. 21.

The inward peace of God doth ariſe from this ſanctity of conſcience in all godly men; yea, and the outward alacrity and chearfulneſs of countenance alſo, *Phil.* 4. 7. *Prov.* 28. 1. *Job* 33. 24, 25.

4. Part. Sanctification of will.

4. Sanctification of will, by which through the renewing of the affections by the holy Spirit, a man doth begin to will that which is good, and to refuſe evil.

This is ſuch a ſtate, as that the will is partly freed from bondage, and partly in bondage to ſin, *Phil.* 2. 13. *Rom.* 7. 18. to the 22.

5. Part. Sanctification of affections.

5. Sanctification of affections, by this, in the power of the holy Spirit the affections move well, and rightly, 1 *Theſ.* 5. 23. *Rom.* 7. 24.

The chief affections.

The chief affections are theſe.

1. Hope, by this, with ſighings we look

look and wait for the accompliſhment of redemption, *Rom.*8.23.

This Hope, when it is grown ſtrong and lively, hath its πληροφοριαν, that is, Its full aſſurance, even as Faith hath, *Heb.*6.11. 1 *Pet.*1.3.

2. Fear of offending God, becauſe of his mercy, 1 *Pet.* 1.17. *Pſal.*130.4.

3. A contempt, or a baſe account of all worldly things, in reſpect of Chriſt Jeſus, *Phil.*3.7,8.

4. A love of God in Chriſt, which is as ſtrong as death, and as a fire that cannot be quench'd, *Cant.*8.6.

5. A fervent zeal to Gods glorie, *Rom.*9.3.

6. An anguiſh of minde for our own ſins; and alſo for the ſins of others, *Pſal.*119.136. 2 *Pet.*2.7,8.

7. An exceeding great joy in the holy Ghoſt, *Rom.*14.17.

The ſixth part of inherent holineſs, is ſanctity of body. 6. Part. Sanctification of body.

By this in the power of the holy

ſpirit, the body is made a fit inſtrument for the Soul to accompliſh that which is good by it, *Rom.*6.19.

Of Repentance, and fruits thereof.

Repentance. Repentance doth follow Faith and ſanctification, and yet in ſuch as are converted it doth firſt manifeſt it ſelf.

Repentance is when a ſinner turneth to the Lord, *Act.* 26. 20. *Ezek.*33.11,19. 1 *Joh.*3.3.

Repentance is then true, when as any one, by the motion and inſtinct of the holy Ghoſt, doth purpoſe, will, deſire, and endeavour, to forſake his ſins, and to turn unto the Lord, and to become a new man, *Pſal.*119.112. *Act.* 11.23.

Its fruits. The fruits of repentance is Chriſtian converſation, in which we bring forth fruits worthy amendment of life, *Matth.*3.8.

A Chriſtian converſation is ſuch a courſe of life, as in which we do follow Chriſts example, & through the

the power of his ſpirit dwelling in us, perform new obedience to God, *Matth.* 11. 29. 1 *Pet.* 4. *and* 2. 21. *and* 3. 10, 11.

Of new obedience.

New obedience.

The parts of new obedience are theſe.

1. The denial of our ſelves, *Matth.* 16. 24.

2. The profeſſion of Chriſt.

The denial of our ſelves conſiſteth.

1. In Chriſtian warfar.

2. In the patient bearing of the Croſs.

Parts of ſelf-denial.

The parts of Chriſtian warfar are.

1. The preparation to the battel.

2. The combat.

1. Part of Chriſtian warfar.

The preparation to the battel conſiſteth in the uſe of the compleat armour of God, *Eph.* 6. 13.

The pieces, or parts of the compleat armour of God are theſe.

1. Truth, *Eph.* 6. 14.

2. Juſtice and righteouſneſs, *Eph.* 6. 14.

The compleat armour of God.

3. Evangelical obedience, which is the ſhoeing of the feet with the ſhooes of the preparation of the Goſpel of peace, *Eph* 6.15.

4. Faith, (*Eph.* 6. 16.) as the ſhield whereby we muſt quench all the fiery darts of the wicked.

5. The ſword of the ſpirit, which is the word of God, *Eph.*6.17.

6. The Helmet of ſalvation, *Eph.*6.17.

7. Continual, and fervent prayer with watching and faſting, *Eph.*6. 18. 1 *Pet* 5.8.

A Chriſtians Combat.

The Combat is a mutual conflict of them that fight ſpiritually.

The Combatants.

The Combatants, or Warriours are the Tempter, and the Chriſtian Souldier, *Eph.*6.12.

The tempter is the Prince of the power of the air, that is, the Devil and his Angels, which are ſpiritual wickedneſs in high places.

Their helpers are the fleſh and the world.

The conflict of all theſe enemies is temptation, by this they do pro-

provoke a man to commit ſuch wickedneſs, as is hurtfull to the ſalvation of his Soul, 1 *Pet.*2.11.

In the Souldier we muſt conſider his reſiſting, and his fall.

Reſiſting is an action, whereby the Souldier through grace working inwardly in him, doth withſtand temptation , 1 *John* 2. 14. 1 *Pet.*5.8. *Eph.*6.16. *Pſal.*91.13.

The Souldier muſt ſtrengthen, and confirm himſelf with theſe preſervatives.

Confirmation of the Souldier, conſiſting in three things.

1. When a man is tempted to ſin, he muſt not onely abſtain from it, but alſo earneſtly love, and follow after the contrary, *viz.* righteouſneſs , and holineſs , 1 *Pet.* 5. 9. *Eph.*4.27. *Jam.*4.7.

2. He muſt never conſent to Sathans words , whether he ſpeak truth, (*Mark.*1.24.) or accuſe falſly, (*Joh.* 8. 44.) or flatter diſſemblingly, *Act.*16.17.

3. He muſt look for one temptation after another, and then eſpecially when his enemy ſeemeth to be

be at reſt with him, as though he had made a truce with him. For, Sathan is ſuch an enemy, as will never make an end of his malice, 1 *Pet* 5.8.

The fall of the Souldier is then, when he fainteth through infirmity, and as being ſubdued by the power and violence of his enemy, *Gal.*6.1.

The remedy for the reſtoring a man thus fallen, muſt be by inſtructing him in the ſpirit of meekneſs, *Gal.*6.1.

Here for encouragement every man may remember this for his comfort.

1. That in whomſoever there is a willing heart, That man ſhall be accepted for that grace which he hath, and is manifeſted in the willingneſs of his heart, & not for that which he hath not, 2 *Cor.*8.12.

2. He that will live godly in Chriſt muſt always remember in all theſe things, that the power of God is made perfect through our infirmity, 2 *Cor.* 12.9,10. *Of*

Aſſaults in the Combat.

1. The Devil aſſaults a man about his effectual calling.

The temptation here is this.

The Devil ſtriveth to blinde a mans minde, and to harden his heart, leaſt the word of God ſhould work in him to ſalvation, *Matth.* 13.4. to the 19.

This temptation muſt be reſiſted by giving ear, and endeavouring to receive the word, that ſo through the ſpirit of God it may be grafted in our hearts, and ſpring in us, *Luke* 8.15. *Heb.* 4.2. *Jam.* 1.21.

Preſervatives for the reſiſting of this temptation are theſe.

1. Meditate on the power, and uſe of the word, *Eccleſ.* 1.17. *and* 5.1.

2. Attend diligently unto it with thy minde, *Acts* 16.14.

3. Hunger after it with the longing deſires of the heart, *Joh.* 7.37.

4. Labour to be pure in life, *Pſal.* 26.6.

5. Caſt away evil affections, *Jam.* 1.21.

6. Be doers of the word, *Jam.* 1. 22.

7. Conſent always to the truth of the word preached, *Act.* 2. 37.

8. With *David* hide, or treaſure up the word of God in your hearts that you ſin not, *Pſal.* 119. 11.

9. Reverence, and tremble at the preſence of God in the aſſembly of the Church, *Iſai* 66. 2. *Act.* 10. 33.

In the hearing of the word the fall is coldneſs in hearing, or receiving of it, or elſe a falling into errours.

The remedy here is to reſtore by the ſpirit of meekneſs, and that, becauſe we our ſelves are alſo ſubject to be tempted, and thus doing is to bear one anothers burthens, and to fulfill the Law of Chriſt, *Gal.* 6. 1. 2.

The ſecond Aſſault.

The ſecond Aſſault.

The ſecond aſſault is concerning Faith.

The temptation here is this, the Devil putteth it into the heart of a godly

godly man that he is not elect, that he is not justified, that he hath no Faith, and that therefore he will be condemned for his sins, *Matt.*4.3.

To weaken a mans Faith, the Devil will take occasion to tempt him.

1. From his adversities, dangers, losses, persecutions, and grievous offences. Thus he dealeth with *David*, *Psal.*73.12. and *Job* 13.23,24,25.

2. From the remembrance of sin past, *Job* 13.26.

3. From a feeling of death, even already at hand.

Here resistance must be thus made.

In the power of true Faith, we must apply Christ, and all his benefits to our selves. Thus

I assuredly believe that I shall not be condemned, that I am elected, and justified in Christ, and I am out of all doubt that all my sins are pardoned, *Isai* 53.11. *Rom.*8.38,39.

In this temptation the preservative from the fall is stedfastly to look unto, and rely upon Christ, the object of our Faith, *Phil.*3.12. to the 14. *Joh.*3.14. The

The fall upon this temptation is doubtfulneſs, and diſtruſt of Gods mercy, and of our own elections, as in *David*, *Pſ.*76.6,7,8. *and* 21.1. The remedies to recover this fall are

1. The powerfull operation of the holy ſpirit in encreaſing Faith, and ſtirring of it up, *Phil.*1.6. *Luk.* 17.5.

2. Holy Meditations, as

1. That it is the commandment of God that we ſhould believe in Chriſt, 1 *Joh.*3.23.

2 That the promiſes of the Goſpel exclude none, but thoſe that exclude themſelves, *Iſai* 55.1. *Matth.*11.28. *Joh.*3.15.

3. That doubtfulneſs, and deſpair are moſt grievous ſins.

4. That with *Abraham* we muſt under hope believe againſt hope, *Rom.*4.18.

5. That the mercies of God, and the merits of Chriſts obedience do belong unto all thoſe that believe, *Iſai* 54.10. *Pſ.*103.11. 1 *Joh.* 2,1.2. *Pſ.*130.7.

6. That God meaſureth the obedience

bedience due unto him more by the affection, and true desire of the heart to obey, than by the external act, and outward performance of obedience, *Rom.* 8. 5, 7. and the 7. 20, 21, 22. *Malach.* 3. 17.

7. That when one sin is forgiven, all the rest also are forgiven; For, forgiveness being once given without any limit of time, is given for ever, *Rom.* 11. 29. *Act.* 10. 43.

8. That Grace and Faith are not taken away by sins of infirmity; but they are hereby declared, and made manifest, *Rom.* 5. 20. 2 *Cor.* 12. 7, 8, 9

9. That God works by contrary means, and his power is made perfect through weakness, 2. 12. 9.

The third Assault.

The third assault is concerning sanctification. The third Assault.

Here the temptation is a provoking to sin.

The

The Devil provoketh to ſin according as he findeth a mans diſpoſition.

Secondly, as occaſion offereth it ſelf, thus he provoked *David* to number the people, 1 *Chron.*21.1. And *Judas* to betray *Chriſt*, *John* 13. 2.

Here the Devil to further his temptation will diminiſh the ſin, that he would have a man commit, and that

1. Either by cloſely objecting to us Gods mercie. Or 2. by covering and hiding from us the puniſhment due to ſin.

Helps by which the Devil furthereth himſelf in his temptations, are

1. The fleſh.

The fleſh luſteth againſt the ſpirit, 1. by getting evil motions and affections, 2. by overwhelming and oppreſſing good intents and motions, *Gal.*5.17. to the 21. *Jam.*1. 14.

2. The World.

The

The World helpeth the Devil by its pleaſure, profit, honour, evil examples, by which the Devil laboureth to bring men into diſobedience and ſin, *Epheſ.* 2. 3. 1 *John* 2. 16.

Theſe temptations may be reſiſted by deſire of the holy ſpirit, for it worketh good motions and affections in the faithfull; And it doth drive forth evil motions, *Gal.* 5. 22. 26.

We may ſtrengthen our ſelves in reſiſting thus: 1. If we count no ſin light, or ſmall, *Gal* 5·9. *Rom.* 6. 23. 2. If we do avoid all occaſions of ſin, 1 *Theſ.* 5. 22. *Judge* 23. 3. We muſt accuſtom our ſelves to ſubdue the leſs ſins, that ſo we may the more eaſily overcome the greater, *Rom.* 13. 4. 4. We muſt ever employ our ſelves in employments, good and warrantable by the word of God. 5. We muſt oppoſe againſt the rebellion, and looſneſs of our fleſh. 1. The Law. 2. The judgements of God. 3. The laſt judge-

judgement. 4. The glorious preſence of God, and the like, *Prov.* 28.14. *Gen.*39.9.

Remedies againſt unjuſt anger.

Remedies againſt unjuſt anger, and againſt private deſire of revenge are theſe.

1. If we do conſider that injuries happen unto us by the appointment of the Lord for our good, as *David* ſpeaketh of *Shemei* curſing him, 2 *Sam.*16.10.

2. If we conſider that God of his goodneſs forgiveth us more ſins than it is poſſible for us to forgive men.

3. If we conſider that it is the duty of Chriſtian love to forgive others.

4. If we conſider that they are the redeemed of Chriſt as well as we, and that therefore we muſt not deſire to deſtroy them.

5. If we conſider that we are in danger of the wrath of God, if we ſuffer our anger to burn againſt our brother, *Matth.*6.14.

6. If we conſider that we do not right-

rightly underſtand the circumſtances of the facts, or what the minde, or purpoſe was of thoſe, againſt whom we ſwell.

Remedies, or bridles againſt wrath are theſe: Againſt wrath.

1. If we do imitate the Lord in mercy, who doth bear long with the wicked, *Matth.* 11.29. 2 *Pet.* 3.9.

2. If we make a pauſe, or a delay betwixt our anger and the execution of it.

3. If we go out of the place where thoſe are with whom we are angry.

4. If we endeavour to avoid contention, both in word and deed.

5. If we will but oft meditate on this, that he ſhall have judgement without mercy that ſheweth no mercy, and that mercy rejoyceth againſt judgement, *Jam.* 2.13.

Remedies againſt deſires of riches and honour are theſe: Againſt covetouſneſs.

1. If we conſider, that in famin God doth quicken and revive thoſe that fear him, *Pſal.* 33.18,19.

2. That

2. That godlineſs is great gain, 1 *Tim.*6.6.

3. That we are not to make our abode upon the earth, but travelling through the world to Heaven, and waiting here for the reſurrection, and inheritance of eternal life.

4. That we are here ſervants of God, and that he therefore will provide us conveniencies.

5. That ambition and pride blindeth a mans minde, and thus maketh his downfall greater. An ambitious man feareth to be humbled, leaſt he ſhould not be exalted.

6. That pride, and ambition brought ruin upon mankinde even in Paradiſe.

7. That he robs God of his honour, that taketh that glory to himſelf, which is onely due to God.

Againſt the deſires of the fleſh.

Remedies againſt the deſires of the fleſh are theſe:

1. If we conſider, that none can be Chriſts Diſciples but thoſe that live

live in a continual ſelf denial, *Luke* 9. 23.

2. That thoſe that are of the ſpirit ought always to ſavour the things of the ſpirit, *Rom.*8.15.

3. That thoſe which walk after the fleſh, ſhall die, *Rom.*8.13.

4. That, even here; for holineſs and righteouſneſs, we ought to walk as Citizens of the Kingdom of Heaven, *Phil.*3.20.

5. That our bodies are the Temples of God, 1 *Cor.*3.16.

6. That our Members are Members of Chriſt, 1 *Cor.*6.15.

7. That we muſt not grieve the ſpirit of God which dwelleth in us, 1 *Cor.*6.16. *Rom.*8.9. *Eph.*4.30.

In theſe temptations by the fleſh the fall is, any offence through infirmity, which a man by theſe temptations of Sathan is overtaken withall, *Gal* 6.1.

In theſe falls Sathan will much aggravate, and make greater the offence committed than it is. And he will alſo terrifie the offendour with

with the judgements of God, *Matt.* 27.3,4,7.

Here the remedy is

To renew our repentance.

The beginning of this repentance is godly ſorrow, or ſorrow towards Godward, 2 *Cor.*7.9,11.

The fruits of this repentance are ſeven. 1. A purpoſe, and endeavour to live according to the rule of Gods word. 2. Confeſſion of ſins before God, and an earneſt entreaty of pardon for the offence at his hands, *Pſ.*32.5. 2 *Sam.*12. 3. 3. An holy indignation againſt a mans a ſelf for his offence. 4 A fear, not ſo much becauſe of the puniſhment, as leaſt God ſhould be highly diſpleaſed with the ſin, *Pſ.*130.3. 5. A deſire to be delivered from ſin, and to be fully renewed in life. 6. A fervent zeal to love God, and to embrace, & keep his Cammandments. 7. A holy revenge, which a man muſt take of himſelf for the taming, & ſubduing of his fleſh, leaſt afterwards he ſhould again fall into the ſame offence. The

Second part of ſelf denial.

The second part of self-denial is, The patient bearing of the Cross.

The Cross is nothing else but that measure of afflictions, which every faithfull man, by the will of God, passeth under, in his travelling through the World to Heaven, *Matth.* 16.24. *Colos.* 1.24. No man is to seek affliction, or to multiply his own troubles, but when God layeth affliction upon a man, he is to bear it willingly, and patiently, *Colos.* 1.11. *Luke* 21.19.

To strengthen patience.

Patience is thus strengthened. 1. By the holy Ghost, *Phil.* 4.13. *and* 1.29. 2. By holy Meditations. As 1. That afflictions come not to a Faithfull man by chance, but through the counsel and providence of God, *Gen.* 45.4,5. 2 *Sam.* 16.10. *Psal.* 119 71. The afflictions of the godly are inevitable, *Act.* 14.22. *Matt.* 7.14. *Joh* 16.33. 2 *Tim.* 3.12.

Secondly, That though they be grievous, yet they are good and profitable, in that by them we are

humbled for our ſins before God, and obtain peace, and holineſs of life, 2 *Cor.* 1.9. *Iſai* 26.16. *Hoſ* 5. 15. *Pſal.*78.34. *Jer.*31.18. *Heb.*2. 10. *and* 12. 11. *Pſ.*30.5. *Joh.*15.2. 1 *Pet.*1.6. 2 *Cor.*1.4. *Rom.*5.3.

Afflictions are the godly mens high way to Heaven.

Afflictions in the godly are ſigns of their adoption, *Heb.*12.6,7. It is a praiſe for the godly to do well, and for it to ſuffer evil patiently at the hands of the wicked, 1 *Pet.* 2. 20.

They are a godly mans high-way to Heaven, *Jam.*1.12. 2 *Cor.*4.17.

Thirdly, That God hath promiſed favour and mitigation of puniſhment, his preſence in them, and deliverance from them, 1 *Cor.* 10. 13. *Phil.*1.29. 2 *Sam.*7.14 *Pſ.*50. 15. *and* 121.4. *Iſai* 43.2.

Fourthly, That in all our troubles and afflictions, we do but take part in that which Chriſt our Lord hath ſuffered before us, 1 *Pet.*4.13. 2 *Cor.*4.10. *Coloſ.*1.24.

Fifthly, That in all our afflictions we have Angels miniſtring for our

our defence and comfort, *Pſ.*34.7. 2 *Kings* 6.16. The Prophet *Eliſha* ſaw the Mountain full of Angels for his defence.

So much for the denial of our ſelves.

The ſecond part of new obedience is the profeſſion of Chriſt. The profeſſion of Chriſt.

This profeſſion doth concern either Chriſt himſelf, or us his Members. The profeſſion of Chriſt, which doth directly concern Chriſt from us, is, 1. Either continual, or 2. In time of danger.

1. Our continual profeſſion, which doth directly concern Chriſt, is the calling upon the name of God; this is a duty that is always required of us in the name of him our Mediatour, 1 *Cor.*1.2. *Act.* 9. 14. *Coloſ.*3.17. Continual profeſſion.

Gods name is called upon, 1. by prayer, or 2. thankſgiving, *Phil.*4.6.

Prayer hath two parts, 1. Petition, 2. Aſſent.

Petition is an asking things neceſſary at the hands of God in the

name of Chriſt, according to the rule of Gods word, 1 *Joh.*5.14.

In every petition we muſt expreſs a ſenſe of our wants, and a deſire of the grace of God to ſupply thoſe wants, 1 *Sam.*1.10,15,17. *Dan.*9.4,20. *Pſ.*130.1. *and* 143.6.

By aſſent we do believe, and profeſs before God our belief, that he in his due time will grant us our requeſts, which we have made unto his Majeſty, 1 *John* 5. 14, 15. *Matth.* 6.1.

Though the faithfull may diſcover many infirmities in their prayers, yet they have a notable ſenſe of Gods favour, *Pſal.* 6.1, 2, 3, 4. *and* 8.9 *and* 16.7. *and* 20.5. *and* 35. 9,8,20.

And eſpecially when they do pray zealouſly, *Jam.*5.16) And when they do pray often to the Lord.

Infirmities in prayer.

Examples of infirmities diſcovered in prayer.

Zacharias feared when he prayed, *Luke* 1.13.

Jonah was diſpleaſed and angry, *Jonah.*4.12. Thankſ-

Thankſgiving is a calling upon Gods name, by which we do with joy and gladneſs of heart praiſe God for his benefits; Either received, *Epheſ.* 5. 20. or promiſed, *Pſal.* 36.8,9. *Colloſ.* 3.16,17.

This for the continual profeſſion of Chriſt.

2. Our profeſſion of Chriſt in time of danger, is either, 1. In word, or 2. In deed. Profeſſion in time of danger.

Profeſſion of Chriſt in word, is called Chriſtian Apology, or the confeſſion of Chriſt, as *Rom.* 10.10. *Pſal.* 22.22.

Chriſtian Apology, or profeſſion of Chriſt in word is, when with fear and meekneſs we are always ready to confeſs the truth of Chriſtian Religion as often as need requireth, and that in the preſence of unbelievers, that the name of God may be glorified, 1 *Pet.* 3.15,16. *Act.* 7.1. to the end.

We are not bound to make this confeſſion of our faith before unbelievers that are paſt all hope of repentance;

pentance;For holy things muſt not be given unto Dogs, *Matt.*7.6.

Profeſſion of Chriſt in time of danger indeed; is called Martyrdom.

Martyrdom is an undergoing of the puniſhment of death, for the profeſſion of Chriſt in the Doctrine of Faith, and for Juſtice,and for the ſalvation of the brethren. For Juſtice, *John Baptiſt* was beheaded of *Herod*, *Mark.*6.18.27.28.

Chriſt laid down his life for us, ſo ought we, if need require for the brethren, 1 *John* 3.16.

For maintaining the Doctrine of Faith, *Stephen* was ſtoned, *Act.* 7.59.

And yet this doth nothing let Chriſtians the uſing of all holy ſecurity, for the ſafety of their own lives.

For (as Chriſt hath ſhewed in the Goſpel.) It is lawfull for Chriſtians in times of perſecution, if they finde themſelves not ſufficient-

ly

ly reſolved, and ſtrengthened by the holy Spirit to ſtand, to fly from place to place for the ſecurity of their lives, *Matt.* 10. 23. *Joh.* 10.39.

This Chriſt did, and adviſed his Diſciples to do the like.

Upon ſuch occaſions as theſe, *Paul* fled to *Tarſus*, *Act.* 9.30.

And upon like occaſions *Eliah* fled for his life from *Jezabel*, 1 *Kings* 19.3,4.

Thus much for the profeſſion of Chriſt, which concerneth Chriſt himſelf.

Profeſſion of Chriſt, as it concerneth his Members.

The profeſſion of Chriſt, which concerneth his Members, is, either, 1. Edification, or 2. Alms.

Edification is every particular duty of us towards our brethren, which may further them in their growing up in Chriſt, and Unite them more ſurely to him, *Rom.* 14. 19.

To edification belong theſe things:

1. To give good example, *Matt.* 5.16. 1 *Pet.* 2. 12.

2. To exhort, *Heb.*3.13. *Rom.* 1. 12.

3. To comfort, 1 *Thes.* 5. 14. *and* 4.18. *Jam.*5.16,20.

4. To admonish, *Rom.* 15. 14. 1 *Thes.*5.14.

They do observe a holy manner of admonishing, who do ever admonish in the spirit of meekness, and so, as if they themselves were guilty of the like infirmities, and of such faults, as they do certainly know by them whom they admonish out of Gods word, *Gal* 6. 1. *Matt.*7.5. 2 *Tim.*4.2. *Matt.*18.15. *Rom.*15.14. *Levit.*19.17.

Alms. Alms, or relief is that, whereby the rich out of their abundance ought freely, largely, and with open hands to supply the wants of the poor, and that to the utmost of their ability, and sometimes beyond it, 2 *Cor* 8.3. *Acts* 2.44,45.

In the days of the Apostles all those that were converted to the Faith by the powerfull operation of the holy Spirit, esteemed no world-

worldly thing they had their own, but held all their worldly ſtore, Treaſures, and inheritances in common; yea, they ſold their poſſeſſions and goods, and parted them to all men as every one had need.

So much for Edification & Alms.

The fourth degree of the Declaration of Gods love, is Glorification, *Rom.*8.30. Fourth degree of the Declaration of Gods love. Glorification.

Glorification is the perfect tranſforming of the Saints into the image of the Son of God, *Phil.* 3. 21. 1 *Cor.*15.14,49. *Pſal.*17.15.

Glorification is begun in this life, and exceedingly enlarged at the day of death, and will be fully, and throughly perfected at the general reſurrection in the laſt day: death of the faithfull is a ſleep in Chriſt; In this ſleep the Soul is for a time ſevered from the body, 1 *Cor.*15.17. *Act.*7.60.

The body lieth in the earth and ſeeth corruption, and at length is raiſed to greater glory than at firſt it had, 1 *Cor.*15.36.

The Soul is ſevered from it, that being fully ſanctified it may immediatly upon its departure from the body be tranſported to Heaven, *Luke* 13.42. 43. *Rev.*14.13.

Remedies againſt death.

Remedies againſt death, or the fear of it are theſe:

1. If we conſider that it is nothing elſe but a freeing of the faithfull from the Tyranny of the world, fleſh, and Devil, and a placing of them ſafe under the ſhadow of the wings of Chriſt.

2. If we conſider that death, and the grave are ſanctified to us through the death of Chriſt,

3. If we do conſider that Chriſt is gain unto us as well in death as in life, *Phil.*1.21.

4. If we conſider that the pains of death are nothing to the comforts after death.

5. That we ſhall ſee God in the brightneſs of his glory and Majeſty, and be received into the company of glorified Spirits in Heaven.

6. That

6. That our Souls ſhall be clad with glorie inſtead of our bodies, 2 *Cor.*11.5.

7. That we are by it free from all the power of the Serpent, and of the ſting of death, 1 *Cor.*15.55. *Heb.*2.15.

8. If we do not ſo much think of our death as exactly, and diligently conſider our life; For he that liveth well cannot die ill, and he that liveth ill doth ſeldom die well.

9. That the Angels of God are ready to carry our Souls into Heaven, ſo ſoon as they do depart from our bodies.

And our Souls being by them brought into Heaven ſhall there magnify the name of God;

And ſhall there wait for, and pray for the conſummation of the Kingdom of glorie, and for the full and perfect felicity of body & Soul, *Rev.*5.8,9. *and* 14.2,3. *and* 6.10.

The eſtate of the Elect at the laſt judgement. The ſtate of the Elect at the

The

laſt judgment.

The manner of the laſt day is this.

1. Immediatly before the coming of Chriſt, the powers of heaven ſhall be ſhaken, the Sun and Moon ſhall be darkened, the Stars ſhall fall from Heaven, *Matth.* 24. 29, 30. Then the elect and faithfull ſeing this, ſhall lift up their heads and rejoyce. But at this ſight the Reprobate ſhall fear and tremble, *Luke* 21.26,28. 2 *Tim.*4.8.

2. The Heavens being on fire, ſhall ſuddenly paſs away with a great noiſe, and the Elements ſhall melt with fervent heat, and the earth, and the works therein ſhall be burned up, 2 *Pet.*3.12,13.

At the ſame time when all theſe things ſhall come to paſs, the ſound of the laſt Trumpet ſhall be heard ſounded by the Arch-Angel, *Matt.* 44 31. 1 *Theſ.*4.16.

Then ſhall Chriſt the Lord come ſuddenly in the Clouds with power and glory, and great train of Angels, *Matt.*24.30. 1 *Theſ.*4.17.

3. At

3. At the ſound of this Trumpet all the dead ſhall riſe.

And thoſe that are found alive ſhall be changed in the twinckling of an eye, which change ſhall be in ſtead of death, 1 *Cor.* 15. 51, 52, 53.

Then ſhall all the bodies of the elect and faithfull be glorified, and made glorious like the body of Chriſt; Then, their bodies ſhall be ſpiritual, immortal, glorious, and free from all infirmity, 1 *Cor.* 15. 43, 44.

4. They being all thus gathered together before the Tribunal ſeat of Chriſt, he will forthwith place the elect at his right hand, and the reprobate at his left hand; Then will he ſay, come ye bleſſed, to the elect, and they ſhall be taken into Heaven, and he will ſay, go ye curſed, to the reprobate, and they ſhall be caſt into Hell, *Matth.* 25. 33. 1 *Theſ.* 4. 17. *Rev.* 20. 15.

The ſtate of the Elect after the laſt judgement. The ſtate of the Elect after the laſt

The laſt judgement being finiſh'd the

judgement. the elect ſhall immediatly enjoy an everlaſting bleſſedneſs in the Kingdom of Heaven.

Bleſſedneſs is that, whereby God himſelf is all in all his elect, 1 *Cor.* 15.28. This is the reward of the good works of the faithfull, their works being accepted of God for the merit of Chriſts righteouſneſs imputed to them, *Rom.*6.23. 2 *Tim.* 4.8. *Rev.*22.12.

Bleſſedneſs doth conſiſt in eternal life, and perfect glory.

Eternal life what it is. Eternal life is that fellowſhip with God, by which himſelf is life unto the elect, through the Lamb Chriſt Jeſus, *John* 14.23. 1 *John* 4. 15. *Rev.*2[illegible].3,23. and 22.2,5.

For, in the Kingdom of Heaven they ſhall neither need meat, drink, ſleep, air, heat, cold, phyſick, apparel, or the light of the Sun, Moon, or Stars.

But in the ſtead of all theſe they ſhall have in them Gods holy ſpirit, by which they ſhall immediatly moſt glorioufly be quickned for ever,

ever, *Revel.*21.3,23. *and* 22.2,5. 1 *Cor.*15.45. *Rom.*8.11.

Perfect glory. ——

Perfect glory what it is.

Is that wonderfull excellency of the elect, by which they ſhall be in a far better ſtate than any tongue can utter, or any heart can here wiſh, or think.

This glory conſiſteth in theſe things:

1. We ſhall ſee God face to face, we ſhall ever behold his face; which is, his glory and his Majeſty. *Rev.* 22.4. *Pſal.*17.15.

2. We ſhall be moſt like to Chriſt, that is, we ſhall be juſt, holy, incorruptible, glorious, honourable, beautifull, ſtrong, mighty, nimble, 1 *Joh.*3.2. *Phil.*3.21.

3. We ſhall ever inherit the Kingdom of Heaven, for the new Heavens and the new Earth ſhall be our inheritance, 1 *Pet.* 1.4. *Matth.* 25.34. *Revel.* 5.10. *and* 21.7.

The fruits of this bleſſedneſs are:

The fruits of eternal life, and

1. Eter-

perfect glory.

1. Eternall joy.

2. The perfect ſervice of God, *Pſ.*16.11,36,8,9.

The parts of this ſervice are: 1. Praiſe. 2. Thankſgiving, *Rev.*5. 12 *and* 19.5 *and* 11.17.

The manner of performing this ſervice is this:

We ſhall immediately worſhip God, by God himſelf; For in Heaven there is neither Temple, Ceremony, nor Sacrament; For God and the Lamb is the Temple thereof, and God himſelf together with the Lamb ſhall ſupply all, *Rev.* 21. 22. And this ſervice ſhall be dayly, for ever, and without intermiſſion, *Rev.*7.15.

A Corolary, or the advantage, over-plus, or laſt concluſion.

A coro-raly.

GOd in thus ſaving the elect, doth clearly ſet forth his Juſtice and his mercy.

His Juſtice appeareth in, that he puniſheth the ſins of the elect in his Sons own perſon.

His mercie appeareth, in that he pardoneth their ſins for the merits of his Son, *Epheſ.*1.18,19,20. *and* 3. 18.19.

Theſe things the Lord hath thus decreed, and in his good time he will accompliſh them, to the glorious praiſe of his name, *Pro.*16.4. The Lord hath made all things for himſelf; yea, even the wicked for the day of evil.

Of

The Decree of Reprobation.

Of the Decree of Reprobation.

The decree of Reprobation is that part of predeſtination, by which God, according to the moſt free, and juſt purpoſe of his will, hath determined to reject ſome to eternal deſtruction and miſery, and that for the praiſe of his Juſtice, *Rom.* 9. 21. 1 *Pet.* 2. 8. *Jude* 4. 1 *Theſ.* 5. 9.

In the Scriptures, *Cain* and *Abel*, *Iſhmael* and *Iſaac*, *Eſau* and *Jacob* are propounded to us as Types of mankinde partly elected, partly rejected.

The decree of damnation is not here abſolutely ſet down, as that we ſhould think that any man is condemned by the meer, and alone will of God, without any cauſes inherent in themſelves.

The decree of God is ſecret, it doth ariſe onely from the good pleaſure of God. It is unſearchable and adored by the Angels. It is not known,

known, but by that which followeth it, namely by the effects therof.

Of the execution of the Decree of Reprobation.

The execution of this Decree.

The beginning and the foundation of the execution of this decree of reprobation is the fall of *Adam*.

He by his fall made himſelf, and his poſterity ſubject, both to ſin and damnation, *Rom.* 5. 12, 13. *Rom.*6.23. *and* 11.32.

God ſo hath decreed to condemn ſome, as that notwithſtanding all the fault and deſert of condemnation remaineth in themſelves, for they fall into ſin, and God hateth them for their ſins.

This hatred which God hath to man cometh by *Adams* fall; And it is neither an antecedent, nor a cauſe of Gods decree, but it follows the decree as a conſequent.

Reprobates are ſome of them called, by an uneffectual calling, and ſome of them are not called at all.

In

There are three Degrees of the execution of Gods Decree of reprobation.

In thoſe that are called by an uneffectual calling Gods decree of reprobation hath three degrees in its execution.

1. An acknowledgement of Gods calling.

2. A falling away again.

3. Condemnation.

1. Degree of the execution of the Decree of reprobation is the acknowledgement of Gods calling.

1. The acknowledgment of Gods calling is, when Reprobates do for a time ſubject themſelves to the calling of God, which calling is workt by the preaching of the word, *Matth.*22.14.

There are of the acknowledgement of Gods calling five degrees.

1. An enlightning of their mindes, whereby they are inſtructed of the holy Ghoſt, that they may underſtand and know the word, *Heb.*6.4. 2 *Pet* 2.20.

2. The ſecond degree of the acknowledgement of Gods calling, is a certain kinde of penitency, by this penitency the reprobate do acknowledge their ſins, as did the Children of *Iſrael*, *Deut.*1.41.

And

And are pricked with a feeling of Gods wrath for ſin, as was *Cain*, *Gen.*4.13.

And they are grieved for the puniſhment of ſin, as was *Ahab*, 1 *Kings* 21.27.

And do confeſs their ſin, as did *Judas*, *Matth.*27.3.

And do acknowledge God to be juſt in puniſhing of ſin, *Num.*23.10

And do deſire to be ſaved, as *Baalam*, *Numb.*23.10.

And do in their miſery and afflictions promiſe repentance, ſaying, we will ſin no more, *Pſal.* 78.32, 33,34,35.

3. Degree of the acknowledgement of Gods calling is:

1. A Temporary Faith, for a reprobate is content with a general Faith, he doth confuſedly believe the promiſes made in Chriſt, but he doth never apply the promiſes of God to himſelf; Nay, he hath no purpoſe to deſire, or endeavour to apply the ſame; he hath no wreſtling, or ſtriving againſt ſecurity, care-

careleſneſs, or diſtruſt, he believeth that ſome ſhall be ſaved, but not particularly that he himſelf ſhall be ſaved, *Jam.* 2.29. *Matt.* 13.20,21. *Joh.* 2.23,24.

4. The fourth Degree of the acknowledgement of Gods calling is:

A taſting of heavenly gifts, as of 1. Juſtification, 2. Of ſanctification, 3. Of the powers, and virtues of the world to come.

This taſting of heavenly gifts is a ſenſe in their hearts, by which they do feel and perceive the excellency of Gods benefits, but they do not enjoy the ſame; For they do not feed on theſe banckets, nor are they nouriſh'd by them, but they do onely taſte of them, *Heb.* 6.4,5.

5. The fifth Degree of the acknowledgement of Gods calling is:

1. An outward holineſs of life for a time, under this is comprehended a zeal in the profeſſion of Religion, 2. A reverence and fear towards God, 3. An amendment of life in many things, as it was in *Herod*,

Herod, Mark. 6. 20. and in *Simon Magus, Acts* 3.13.

2. Degree of the execution of the decree of reprobation in thoſe that are called by an uneffectual calling is:

2. Degree of the execution of the decree of reprobation is a falling away after calling.

A falling away again after calling, this cometh to paſs after this manner. 1. The reprobate is deceived by ſome ſin. 2. His heart is hardened by the ſame ſin. 3. His heart being hardened becometh wicked, and perverſe. 4. Upon this followeth unbelief, ſo that he will not conſent unto Gods word, though he heareth it,& knoweth it. 5. There doth immediatly upon this unbelief follow an Apoſtaſie, or a falling away from Faith in Chriſt, *Heb.*3.12.13. 1 *Tim.*1.19.

Apoſtaſie is ſometimes a ſin againſt the holy Ghoſt; The ſin againſt the holy Ghoſt is ſo called, becauſe it is done contrary to the illumination of the holy Ghoſt: It is a ſet,and a ſtubborn,obſtinate malice done knowingly, againſt God

God and againſt Chriſt, and that after illumination, or enlightning by the holy Spirit, *Heb.*10.29. It is a general, or totall defection, and Apoſtaſie from God, after enlightning by the holy Spirit, out of meer ſtubborneſs, and malice of heart, *Heb.*10.29. *and* 6.5,6.

It is hard to know when a man committeth this ſin, 1. becauſe the root of it, which is malice, lurketh ſecretly in the heart, and therefore it cannot be eaſily diſcerned. This ſin is not found in all the reprobates, becauſe many of them die before they are enlightned by the holy Spirit of God.

Thoſe that commit this ſin do never repent, and therefore can never receive pardon.

The elect cannot commit this ſin, therefore thoſe, who do feel in themſelves a ſure Teſtimony of their election, need never diſpair.

After Apoſtaſie followeth pollution, which is the very fulneſs of all iniquity, and it is altogether contrary

trary to ſanctification, *Gen.* 15 16.

He doth not Apoſtatiſe, nor ſin againſt the holy Ghoſt. that in time of perſecution doth either raſhly, or for fear deny Chriſt, for *Peter* thus for fear did deny Chriſt, *Matth.* 29. 73, 74, 75.

He that doth ignorantly perſecute the Church as did *Paul*, doth not ſin this ſin, 1 *Tim* 1 13. And as did the *Jews*, *Act.* 3. 17 *and* 2. 37.

3. The third degree of the execution of the d cree of reprobation in thoſe that are called by an uneffectual calling is:

3. Degree of the execution of the decree of reprobation is damnation.

Damnation, by which they are delivered up to eternal puniſhment. The execution of damnation beginneth in death, and is finiſh'd in the laſt judgement, *Luke* 16. 22, 23.

The execution of the decree of reprobation in thoſe which are not called, is this:

The execution of this decree, in thoſe that are not called, & the ſtate of reprobates whileſt they live.

1. They have by nature ignorance and vanity of minde, *Eph.* 4. 18. 2. Hardneſs of heart followeth this, by which they do become void

of all ſorrow for their ſins, *Epheſ.*4. 18. 3. There doth follow this hardneſs of heart a reprobate ſenſe, that is, an extinguiſhing of the natural light of reaſon, or of the judgment of good & evil. And 4. when the heart doth ceaſe to ſorrow for ſin, there doth follow a committing of ſin with greedineſs, *Eph.* 4. 19. 5. Upon this followeth pollution, which is the fulneſs of ſin. And then 6. a juſt reward is given to all theſe, *viz.* fearfull condemnation, *Eph.*4.18. *Rom.*1.28.

The eſtate and condition of reprobates when they are dead, is this

Their eſtate when they are dead.

1. Their bodies being dead lie in the earth.

2 Their Souls are tormented in hell, *Luk.*16.25 1*Pet.*3 19. 2*Pet.*2.4.

And in the laſt judgement their bodies and Souls being united ſhall be caſt into the moſt fearfull, and terrible fire of Hell, *Matth.*25.41.

Reprobates when they die do become ſenſleſs, and aſtoniſh'd like unto a ſtone, as did *Nabal*, 1 *Sam.* 25.37,38.

Or

Or elſe they are overwhelmed with a terrible horrour of conſcience, and with a deſpairing of their ſalvation, as if they were overturn'd and ſwallowed up, as with a gulf of the Sea, as *Judas*, *Matth.*27.5.

Their condemnation is this:

Their condemnation.

At the ſound of the laſt Trumpet they that are alive ſhall be ſmitten with horrour, and with fear, and they ſhall be changed in a moment, and thoſe of them that are dead ſhall riſe again, and their bodies ſhall then be made immortal, and caſt into eternal torments, *Matth.* 25.41. *Joh.*5.29. 1 *Theſ.*4.16.17.

Chriſt will paſs this ſentence of go ye curſed upon them, and this being by him pronounced againſt them, immediatly everlaſting death ſhall follow.

The manner of which is this:

The manner of it.

1. They ſhall be ſeparated from the glory, and preſence of God, 2 *Theſ.*1.9.

2. They ſhall be puniſh'd with eternal confuſion, and with bitter

reproaches. For, all their ſecret wickedneſs and ſins ſhall be revealed, 2 *Theſ.* 1.9. *Iſai* 66.24.

3. Their fellowſhip ſhall be with the Devil, and his Angels for ever, *Matth.* 25.41.

4. Their bodies and Souls ſhall be tormented with horrour, and exceeding great anguiſh, through the ſenſe and feeling of Gods wrath, which ſhall be poured out upon them for ever, *Iſai* 66.24.

And by reaſon of their great tortures, their puniſhment is called Hell: fire, a worm, weeping, and gnaſhing of teeth, and outer darkneſs. *Rev.* 21.8. *Matt.* 13.42. *Iſai* 66.24.

A Corolary.

A Corolary, or the advantage, over-plus, or laſt Concluſion.

IN this, which hath been ſpoken concerning reprobation, the Juſtice of God in puniſhing ſin doth appear.

And from it ariſeth Gods glory, which is the end of puniſhment.

For

For this cauſe alſo every good Chriſtian muſt in all things propound Gods glory, as the end of all his actions, *Rom.* 9.14,15,16,17. 1 *Cor.*10.31.

The Application of Predeſtination.

How to diſcern, and judge of our own predeſtination.

Rules:

1. All the elect in Gods good time are aſſured, and ſure of their election in Chriſt to eternal life, *Rom.*9. 14, 16. *John* 15.5,18,19. 1 *Cor.*2.12. 2 *Cor.*13.5. Rule.

2. The elect do come to the knowledge of their election by the effects of their election. Rule.

1. The effects of election are the Teſtimony of Gods Spirit, *Rom.*8. 16.

2. The works of ſanctification, 2 *Pet.*1.5. to the 10.

3. If any doubt of this Teſtimony, it may be known whether it Rule.

doth come from the Spirit of God, or from her own carnal preſumption, thus:

1. By a full perſwaſion which they ſhall finde in themſelves, for the holy Ghoſt will not onely ſay it, but perſwade them that they are Gods children.

And the fleſh can in no wiſe do this.

2 By the manner of this perſwaſion, the holy Ghoſt doth not perſwade men that they are elect by reaſons drawn from their own works, or worthineſs, but by reaſons drawn from the free grace, love, and favour of God. And this perſwaſion doth exceedingly differ from that which Satan uſeth.

3. By the effects of this Teſtimony, or perſwaſion; For

If this perſwaſion cometh from the holy Ghoſt, it is lively and ſtirring. But if it doth ariſe from carnal preſumption, it is a dead and liveleſs perſwaſion.

For all ſuch as are truely perſwaded

ſwaded that they are elected, and adopted Children of God, will love God, and truſt in God, and call upon God with their whole heart.

4. If the Teſtimony of Gods Spirit be not ſo powerfull in the elect, then they may judge of their election by their ſanctification, which is an effect of the holy Ghoſt, even as we may judge by heat, that there is a fire, though we ſee no flame. Rule.

5. We may know whether we be predeſtinate, or elect, or no, by theſe notable effects of ſanctification. Rule.

1. By feeling our wants, and by bewailing, in the bitterneſs of our hearts, our offending of God by our ſins.

2. By our continual ſtriving againſt the fleſh, by our reſiſting and hating the godly motions thereof, and if with grief we do think them burthenous and troubleſom.

3. By an earneſt and fervent de-

ſire of the grace of God, and of the merit of Chriſt, that thereby we may obtain eternal life.

4. By a true eſteem of it when we have obtained it, even as a moſt precious Jewel, *Phil.* 3.8.

5. By our love to Chriſtians, to Miniſters, to Brethren, and by our readineſs to lay down our lives for them, and with them if need ſo require, *Matth.* 10.42 1 *Joh.* 3 16.

6. By our earneſt and fervent calling upon God, and that with hearty tears, in the ſenſible perceiving of thoſe ſins which we commit to his diſhonour, and therefore may have juſt cauſe to think he may be diſpleaſed with them.

7. By a deſire and love to the coming of Chriſt, and to the day of judgement, that there may be an end of the days of ſin, 1 *Joh.* 4. 17.

8. By our flying all occaſions of ſin, and endeavour ſeriouſly to come to newneſs of life.

9. By our perſeverance in ſuch good

good actions and endeavours, and in ſuch good thoughts as theſe, even to the laſt gaſp of our lives.

Luther ſaith, he that will ſerve God muſt believe that which cannot be ſeen, and hope for that which is deferred, and love God even then when he ſheweth himſelf an enemy, and thus he muſt remain to the end. Luthers ſaying.

6. If ſo be that the godly finde all theſe notable effects of the ſpirit feeble in them, and their Faith weak and faint, yet they muſt not doubt of their election; but they muſt know that God doth thus try them, and therefore they muſt not be diſmayed: for a weak Faith is ſufficient to engraf them into Chriſt. Rule.

7. He that as yet feeleth none of theſe effects in his heart, muſt not upon this conclude himſelf to be reprobate, but he muſt endeavour by the reading of the word of God, and by the uſe of the Sacraments, and chiefly by fervent and Rule.

earneſt prayer to come to an inward ſenſe of the power of Chriſt drawing him to himſelf by his Spirit, and thus to come to an aſſurance of his redemption by Chriſts death and paſſion.

Rule. 8. No man can certainly ſay of himſelf, or of any other that he is reprobate, for God doth oftentimes prefer thoſe to be in his Kingdom, which in the ſight of men ſeem to be moſt eſtranged from his favour; and above them alſo which in outward appearance, and in the judgement of men are the Children of the Kingdom; Thus were the Publicanes and Harlots preferred before the Phariſees by Chriſt, *Matth.*21.31.

And many a man is called even at the eleventh hour, *Matth.*20.6.

A notable example of this we have in the Thief upon the Croſs; *Luke* 23.40,43.

The uſes of this Doctrine for inſtruction be theſe:

The uſes of this Doctrine. 1. There is no juſtification by works,

works, nor any works of ours that are Meritorious.

For election is by the grace of God, and therefore juſtification alſo.

In the work of Salvation, grace challengeth all to it ſelf, *Rom.* 11.5. 2 *Tim.* 1.9. *Phil.* 1.29. *Rom.* 3.24. *Tit.* 3.5. *Ezek.* 36.27. *Rom.* 6.23.

2. Hence we learn that judicial Aſtrology, or the foretelling of what men will be by the caſting of their Nativities is falſe: For this doth determine ſuch and ſuch men ſhall be like in life and converſation, whom God in his predeſtination hath made unlike; As for example, *Jacob* and *Eſau* were born of the ſame parents, and almoſt in the ſame moment of time, and yet they were moſt unlike in diſpoſition, and had divers events

The like we may ſee in all Twins born at the ſame time.

3. Hence we learn that God is moſt wiſe, omnipotent, juſt, and merciſull, *Rom.* 11.33. *Eph.* 1.5.

Here

Here we are adviſed, 1. to fight againſt all doubtings & diſtruſt of our Salvation, becauſe it doth not depend upon our works, but upon Gods grace. *Luke* 10.20. *Rom.* 8.33.

2. To humble our Souls under the mighty hand of God, becauſe we are in his hand, even as clay in the hand of the Potter, *Rom.* 9.20. 21.

3. To give all the glorie to God, as to whom alone it is due, 2 *Theſ.* 2.13.

4. To bear croſſes, or afflictions patiently, *Rom.* 8.29. And that becauſe by this means we are conformed to Chriſt, and made like unto him, *Phil* 3.10.

5. To do good works, and that becauſe God hath created us in Chriſt Jeſus unto this purpoſe, *Eph.* 2.10.

To whom with the Son and holy Spirit be all glory, honour & praiſe, now and ever, *Amen.*

The end of the ſum of Divinity.

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